GODLY MEDITATIONS vpon the most HOLY SACRAMENT *of the* LORDS SVPPER.

WITH MANY THINGS appertaining to the due receiuing *of so great a Mystery, and to* the right disposing our *selues vnto the same.*

Together with an Appendix touching *the Controuersie about the holy* EVCHARIST.

Also godly Meditations concerning the DIVINE PRESENCE.

By Christopher Sutton, *D. in Diuinitie, late one of the* Prebends *of the Collegiat* Church of Westminster.

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MEDITATIONS

upon the most holy

SACRAMENT

XUM

TO
THE TWO
VERTVOVS AND
modeſt Gentle-women, the
now Lady VERNEY, *and*
the Lady RODNEY, *ſiſters,*
ſometimes attending vpon
the late QVEENE, *in*
her honourable Pri-
vie Chamber.
(***)

THat deſire you haue, RIGHT Vertuous, to ſerue GOD in Holineſſe of Life, and verie towardly Diſpoſition, euen from

Your tender yeares, so appliable to all goodnesse (wherein you may waxe olde by the grace of God) haue often moued mee, to beseech him, who hath begun this good in you, to continue the same, euen vnto an aged and happy end. For, assuredly our religious Duties, and respective Deuotion to God is worth all the Worldes dignity beside nay, without this, all the Dignity of this World is nothing worth.

Is not godlines the flower of all our actions? Yes verily, *Doe but trie mee (saith the Lord)* If I will not poure out a Blessing *Mal.* 3. 10. *Hath Hee not said,* I will honour them that

that honour me. 1. *Sam.* 2. 30. *Et diligentes me diligo*, And I loue them that loue me? *Pro.* 8. 17.

To exerciſe this your deuotionate duty vnto God, ſo often (and therefore often) as you prepare your ſelues vnto the bleſſed Sacrament of the Lords Supper, that high Myſterie of humane ſaluation) I commend vnto you both, theſe Meditations hereafter following, in part, gathered out of the ancient Fathers, and ſome late Reuerend Writers of this age, as *Luc. Penel.* and others, tranſlated, augmented, and brought to a method, I offer them (as a teſtimony of my due regard towards you,) and preſent

them vnto your sober and gentle Patronage, wherein what is performed, you may haply, by obseruing finde.

The occasion first mouing me to gather somwhat tending to Deuotion vpon this subiect, I meane the true vse of the most holy Sacrament, was the necessity I found of some good meanes to stirre vp at times beseeming the best, and best disposed Deuotion of Christians toward the high mysterie they haue in hand. Witty discourses, in matter of controuersie, now a long time, no lesse learned, then large wee haue had in our English tongue, about the holy Eucharist; but all this while wee haue not much extant

extra nt, appertaining to the substance thereof, to wit, touching our Christian preparation vnto the same, and our Christian participation of the same.

In the olde Law the *Leuites* must bee first sanctified, and then they were to sanctifie the people, the Priests, prepared themselues and others to celebrate the olde Passeouer: But vnto this Passeouer, euery one withall prepares himselfe, for that euery one hath a soule to saue.

God saith to the same people of Israel, when your children shal say to you, *quæ est ista Religio?* Ex. 12. 16. What meaneth this Religion? or what is this solemne

obſeruation we keepe? you ſhall ſay vnto thē, *This is the Lords Paſſeouer, &c.* which as it had a memoriall of a great deliuerance paſt, ſo was it a moſt liuely Type, and figure of the true Paſſeouer, that was to come, wherein the bloud of that moſt innocent Lambe of GOD, that tooke away the ſinnes of the world, was in loue, ſhed for the Redemption of vs all. And therefore of all in generall, may that of *Ezekiah* 2. *Chron.* 30. 18. bee well inferred, *The Lord bee mercifull vnto them that prepare themſelues hereunto, &c.*

And to you both (Right Vertuous) I may properly apply the ſame in particu-

lar

lar, the Lord euermore bee mercifull vnto you in preparing your whole hearts to keepe this Paſſeouer vnto the Lord your God who of his infinite mercy grant you a proſperous courſe of life for the time preſent, and for the time to come, life euerlaſting.

Yours, in all

humble manner,

Chriſtopher Sutton.

THE PREFACE to the CHRISTIAN READER.

IN Perusing the controuersies of these our times (good Christian Reader) with a minde desirous afterward to satisfie the moderate minded, on the contrary part, in some questions (wherein without question we are mistaken, and are not according to Right, rightly vnderstood) in perusing I say these controuersies, (to speake a plaine truth, as in

in the ſight of God,) I found many of them on both ſides, ſo full of inuectiue diſcourſes, as I was then ſorry to reade, and am now loath to mention. But amongſt other, entering into the controuerſie of the Holy Euchariſt, mee thought I was entred into a tempeſtuous Sea of all contention: for there I ſaw moſt vnnaturall bitternes amongſt Chriſtians, Schiſmes in the Church, Factions in Common Wealthes, all toſsing and turmoiling about this ſacred myſterie, as is lamentable to conſider.

2. I begann at firſt to admire the patience of GOD, to ſee this heauenly myſterie of humane ſaluation left vnto the world, by Him who did redeeme the world, as a ſeale of

of mercy, as a pledge of peace and loue betweene GOD and man, to become by the contentious humours of many, a very ſubiect for all diſſention.

3. At the beholding hereof might not the Prophet Ieremie wiſh (did he liue) that he had water enough, and that his head were euen a fountaine of teares? Ier. 9. V. 1. Did the Son of God inſtitute this moſt Diuine ordinance to exerciſe our ouer-running fantaſies, and not rather to nouriſh and grace our poore Redeemed ſoules?

4. In that Almighty God put enmity betweene the ſeede of the Woman, and the ſeed of the Serpent, wee may gather, that as the ſeede of the woman ſhould bee at enmity with the ſeed of the Serpent,

ſo

so should it bee at vnity with it selfe. Wee haue enemies enough abroad in the world, though Christians bee not at variance within themselues, and that which is most to bee lamented, about some principall points of their Christian profession: but of all other, about the sacred Institution of Christ their only Sauiour and Redeemer, who left this his Ordinance not to raise matter of contention, but to strengthen vs in Faith, and to continue a ioyfull remembrance of his loue in suffering and dying for the sins of the World, vntill the time of his second appearance, or comming againe in his glory.

There is a farre better and safer course then to contend any longer, if men would at last

last set themselues on all parts to fellow it: which is to reuerence the Sonne of God in the vnsearchable mysteries of his Wisedome, which are past finding out: and not to stand weighing them in the light scales and ballance of their owne reason, to draw a veile ouer them, or say with the Woman of Samaria, Puteus est altus, This Well is deepe: & so with pious hearts to reuerence them, & no more a doe.

5. When we haue done striuing, and euen wearied our selues in a thousand difficulties, brought our mindes into a Labyrinth of doubts, vnlesse wee will make Controuersies immortall, wee must draw at last to an issue.

The faithfull receiue the blessed Sacrament well: what doe

doe they receiue? Certainely, Christ Iesus, truely, and really: to make further scruple, is needlesse curiosity: to giue light credence hereunto, is in part incredulity. What the Elements of Bread and Wine are in themselues, is one thing, what they are, being now consecrated to so holy a vse, and receiued of the spiritually minded as the spiritual foode of their soules, is an other. What they are (I say) Christs owne words are sufficient warrant for a beleeuing world vnto the worlds end. Wherefore, to bee ouerwitted in seeking, or doubting how this should be, is no way agreeable to that faith and obedience, that becommeth Christians. Rerum absentiū (saith an ancient Father) præsens

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ſens eſt fides, rerum impoſſibilium, poſſibilis eſt fides, *of things abſent, faith is preſent, of things impoßible, faith is poßible.* Panē vides, verbum audis, cui potius credis ſenſui vel Chriſto? *Thou ſeeſt the Bread, thou heareſt the word, to which rather doeſt thou giue credit, whether to thy Senſe, or to Chriſt?* Cur non potius gaudes? Quid quæris? *why doeſt thou not rather reioyce? why doſt thou queſtion.*

6. *In this caſe, that of the bleſſed Virgin, ſpoken of Chriſt at the marriage at Cana in Galile, would be remembred:* quodcunque dixerit vobis facite, *whatſoeuer he ſhall ſay vnto you, doe it.*

When the ſerpent ſaid vnto Eue, Cur præcepit vobis Deus

Deus, vt non comederetis? *Why hath God commanded you not to eate? Had she answered,* Scio quod præcepit non spectat ad me inuestigare causam quare præcepit: *I know he hath commanded me so, to seek a reason why or the cause wherefore I need not, I ought not, had shee not done farre better?*

Some haue Faith (saith S. Austen *in his* 132. *Sermon* De tempore) *which haue not Art to defend it, or skill to shew a reason thereof; hee which hath, is not the Faith fuller, but a little Learneder.* Quomodo fieri potest? accedite & percipietis, *How can this be, draw neere & you shall perceiue.* Accedite ad deum, & illuminamini, *draw neere vnto God, & be ye enlightened.* We

Wee haue many things in Christianity offered, as obiects of our faith, wherein we must hold captiue humane reason. Et Deus erat, & homo erat, & mater erat, & virgo erat *There was a God, & yet a mã, a mother & yet a virgin: that it is so, we know it: how, or after what mãner this is brought to passe, know we cannot. Of those things which may bee knowne, S.* Bern. *speaking of the blessed Sacramẽt,* Ser. de cœn. Dom. Mira sunt (*saith he*) quæ de Sacramento dicũntur: fides est necessaria, sciẽtia rationis superuacua, sciẽntia ratione & intellectu colligitur, fides sola authoritate inducitur: *Wonderfull things are they which are spoken of the Sacrament: heere faith is necessary, needlesse*

is

is the ſcience of reaſon, this ſcience is gathered by diſcourſe and the vnderſtanding faith is brought in by authority only. And going forward he addeth: Hæc ſunt quæ expetũt ſimplicẽ creditorẽ arguunt impiũ diſcuſſorem credi oportet ſimpliciter quod inueſtigari non poteſt vtiliter, nolite quærere quomodo fiat, nolite, &c. *Theſe things require an humble beleeuer, and not an vngodly diſcuſſer, that which curiouſly may not bee ſought may be beleeued with ſafety: ſeeke not how this ſhould be done, doubt not whether it be done or no. We haue ſcope ſufficient to exerciſe our Chriſtian conſideration, if we call to minde the ineffable wiſedome & loue of GOD, who like a*

moſt prouident Father, was not onely content to prouide coſtly benefits for his children, but hath alſo found out ſo behooueſull a meane for their participation of the ſame, as is this holy myſtery.

8. *Wee will not aske our Phyſitian how it ſhall come to paſſe, that this, or that Potion ſhould doe vs good: and ſhould wee bee more buſie when* CHRIST *himſelfe doth miniſter ſo precious a receipt, ſo heauenly Phyſicke for the health of our ſoules? God forbid. They were of the Capernaites, men without faith in Chriſt, and loue to Chriſt, who in murmuring manner ſaid,* quomodo poteſt? *How, or which way can he doe this? It was a faithfull & louing diſciple, that anſwe*

red

red, Tu Domine, habes verba vitæ, *Lord thou haſt the words of life, Ioh. 6. 66.*

10. *The people, as we read in the Goſpell, who were cured by our Sauiour, they came not vnto him to know or enquire by what meanes vertue ſhould proceede from him: it ſufficed them to receiue health, and therefore without more adoe, they gaue the glory vnto God, who had ſhewed ſuch mercy vnto men.*

11. *There is both* docta ignorantia, & indocta ſcientia *a learned ignorance, and an vnlearned ſcience: the one, when men keepe themſelues within the liſts and limits of Obedience and Faith: the other when they hearken to the holy Ghoſt:* Be wiſe according

ding to ſobrietie.

12. *Was not the Apoſtles,* O altitudo, *O the depth! better then all the ſearch of the world in ſo vnſearchable a myſtery, where hee made ſilence the ſafeſt eloquence?*

13. *Without all queſtion, the Church of Rome hath erred in medling too much with this ſacred Myſtery, and troubling the world with a multitude of vnprofitable and needleſſe diſputes about Tranſubſtantiation, and the like: for which, as for their halfe Communion, let them ſhew their* accepimus a Domino: *as we haue receiued from the Lord, or elſe wee plainely tell them their plea is not ſufficient in Law, and wil not hold for good.*

14. *Let the world in the*

name of God, now iudge of both: which giue greater reuerence to the most Diuine Institution of the Son of God, whether they who too busily talke of changing the substance of the Elements into other, or they, who heere conceiue more, and with more reuerence then words can expresse: they who say, μέγα μυστήριον, this is, a great Mystery: or they who labour to search out a power & vertue vnsearchable. In a word they who will needs set downe a manner how Christ is present in the Sacrament: or else they who doe acknowledge his presence there, after a manner inexplicable.

15. All this while our due estimation of this so high a Mystery, is not yet fully vnderstood

derſtood (as I ſuppoſe) of many, who refuſe our Chriſtian aſſemblies in times beſeeming. Wee honor the Paſſion of Chriſt our bleſſed Sauiour, in this moſt Holy ordinance (I truſt) with as dutifull hearts as any Chriſtians in the world. The heate of ſome fanciers we wiſh to be more temperate, and their zeale more according to knowledge, who euer loue to be fiſhing in troubleſome waters and doe their endeauour to croſſe Antiquity, which was not ignorant of ſo many excellent things. In a word, wee confeſſe that all the reuerence and Deuotion *a Chriſtian heart can yeeld, is no way anſwearable to the depth and dignity heereof.*

16. *God ſaid vnto Moſes*

put off thy shooes, for the groũd where thou standest is holy ground. *How reuerently we esteeme of this sacred Institution, God knoweth, and what we hold, let men at the last seriously consider. The state of the Controuersie, I leaue in this discourse to discusse: matter of differẽce in opinion, is often but an abatement of deuotion: words appertaining to piety, are sweeter then the hony or the hony combe. Although, for no other cause, yet for this, I haue collected out of the ancient writers: and in part out of* Penella, *the Meditations hereafter following.*

17. *To conclude then, it were to bee wished, wee had lesse contending in matters of controuersie, which auaile little*

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little to godlineſſe, and more ſincere following the actions of Chriſtian piety, which are much decaied in theſe ſinfull times (wee ſee it too apparantly before our eyes:) that wee had leſſe queſtioning in generall, & in particular leſſe curious prying into this ſacred Myſterie, and more religious preparing our ſelues to a due and dutifull participation of the ſame: we may conſider that after all the ſtir about it, the Deuotion of moſt is but ſo, ſo: for the heape of Volumes that treat of this ſubiect, how they all, in a manner, tend onely to matter of contradiction. Wherefore omitting matter of contradiction, beſeech we God to increaſe in vs reuerence more and more, to-

ward this most holy ordinance of Christ Iesus his Sonne, and our Sauiour, and that preparing our selues dutifully to receiue him in the state of grace, we may be receiued of him into the state of glory, to sit at his Table in his Kingdome, to liue with him, and Raigne with him

Amen

The

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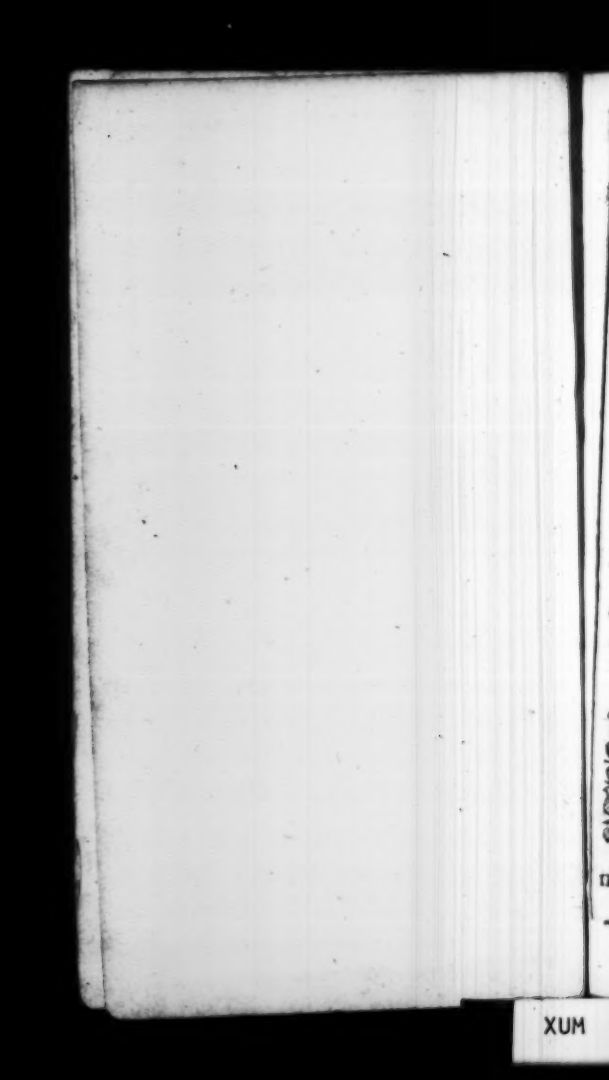

XUM

GODLY MEDITATIONS VPON THE MOST HOLY SACRAMENT Of the LORDS SVPPER.

CHAP. I.

Of the first Institution of this most Holy Sacrament of the Lords Supper.

AMongst other parts of diuine worshiip, and religious duties of a CHRISTIAN life, Which Knit men in loue and seruice vnto

God (for who should haue the fruit but hee that planted the tree) there is none more solemne, none more diuine, then is the celebration of the most holy Sacrament of the Lords Supper, in the due celebration whereof weepresent our selues before God: wee honour him who hath honoured vs (miserable sinners that wee are) and therby we become partakers of our greatest good.

Fasting humbleth, Prayer beseecheth, Repentance bewaileth, Charity worketh, Faith believeth: but the holy Sacrament applieth all by Christ Iesus his merits to the saluation of our soules.

2. If any aske (saith an ancient Father) the Iewes, why they keepe their Passeouer, all that they will answer is, to relate of a bondage in Egypt, of *Pharaoh* their oppressor, of a *Moses* Gods seruant their deliuerer: But if any

any aske me, which am a Christian of our heauenly Passeouer, I can shew him, not of *Moses* a seruant, but of Christ Iesus the onely Sonne of God: of a more terrible *Pharaoh*, the Prince of darknesse: of a more wofull bondage, the shadow of death: and last of all of a deliuerance indeed by the bloud of that immaculate Lambe, once offered for the sines of the world, *Heb* 9.28.

3. For our comfortable accesse to this most holy seruice, let vs cal to minde the first institution of the same, how wee haue Christs his owne precept, and his promise. *Mat.* 25, 26. *Luke* 22.19. His precept, *Hoc facite*, doe this His promise, *Hoc est corpus meum, hic est sanguis meus, &c.* This is my body which was giuen for you, this is my bloud which is shed for you: as if heere I offer you, the benefit of my sufferings, and leaue you a pledge at parting of my

deereſt loue. *Nouum Teſtamentum*, a New Teſtament, a new league or couenant betweene God and man, that God will now thinke on your ſinnes in iuſtice no more.

4. Saint *Auſten* in his 118. Epiſtle *ad Ianuarium*, ſaith our Sauiour, deferred the inſtitution of this moſt diuine Sacrament, to the end of his life, as his laſt farewell, that the dignity and excellency thereof, might make the more deepe impreſſion in his Diſciples harts, increaſe in them greater loue, and deuotion, after his departure from them.

5. In the 14. and 16. of *Exodus*, God gaue the people of Iſrael, for the time of their abode in the wildernes Manna from heauen: which Manna they gathered vntill they came vnto the land of Promiſe: in like manner, ſo long as wee remaine in the wildernes of this world, wee are gathering this our heauenly Manna.

Manna, but when wee come vnto that promised Canaan then need we gather Manna no more.

6. Christ our Saviour, when the time drew neere, that hee should be betrayed and deliuered vp vnto death, hee communeth with his disciples after this manner, *Luke.* 22. 15. I haue earnestly desired to eate the Passeouer with you before I suffer, *& accepit panem, & benedixit, &c.* And he tooke bread and blessed it, In like manner hee tooke the cup. In consecrating the elements of Bread and Wine, his prayers went vp to heauen, his benefits remaine with his Church heere on earth: the visible elements which he took, and gaue, declare two things: the one, that he would the morrow following, make himselfe an oblation for the redemption of many, vpon the altar of the Crosse: the other that he would become vnto the faithfull by this meanes

a diuine sustenance for their soules. And thus he prouideth for himselfe an altar, for his, a table, in both, God hath the glory and man the benefit.

The first Meditation vpon this blessed institution.

CONsider how God created the world for man, & man only to worship his Creator: a most excellent part of which worship is the Holy Sacrament.

2. Consider, how the Lord Iesus foreseeing the good of his Church, and the affliction of his Apostles to follow after his passion, knowing what they should need, & what we all of vs should need, decreed to leaue vnto them and to vs the holy *Eucharist*, that they and we might receiue helpe and strength by vertue thereof.

3. Consider, how this help & strength is had by a spirituall repast: that as nourishments, and the body nourished become one,

one, so Christ and faithfull receiuers doe become one with the Sonne of God himselfe.

4. Consider, Christ our Sauiour in his passion as a Testator: his inheritance is in heauen, his Legacies are his graces, the Executor is the holy Ghost, his Testament or will, are promises of life laid downe in his Word, the Seales are the two Sacraments confirming these promises vnto all faithfull beleeuers.

5. Consider, how the faithfull Communicants doe receiue that which the words sound, to wit, preseruation vnto life euerlasting, both of their bodies and soules.

The fruit of this Meditation.

THe fruit of this Meditation is this, that euery one dispose himselfe with all deuotion to this holy institution, that he leaue all earthly cogitations beneath, as *Abraham* in the 22. of

Geneſis did his ſeruants vvhen he went vp to the Mount to doe ſacrifice vnto God.

A Spirituall Soliloquie, or Meditation of the Soule with God vpon theſe Medutations.

OMnipotent and euerlaſting God, make mee, I beſeech thee, thy vnworthy ſeruant, what ſaid I? thy ſeruant? yea rather by reaſon of ſin thine enemy: O Lord, make me carefull in the performance of this ſo high a part of thy holy worſhip I come Lord, as the ſick to the phyſitian o life, as an offender to the Lord of mercy, as the blinde, to the light of the eternall Sun, as the poore and needy to the GOD of heauen and earth, rich in mercie, therefore, O Lord, cure my infirmities, pardon my offences, lighten my blindneſſe, inrich my pouerty, grant that I may with ſuch reuerence receiue this heauenly Manna, with ſuch contrition

tion and deuotion, with such purity and faith, with such a purpose and intent, as is expedient for my saluation: and grant that at last I may behold perpetually thy beloued Sonne with face reuealed whom now I receiue in the way by faith only: who liueth and raigneth with thee and the holy Ghost, one God for euer and euer, Amen.

CHAP. II.

Of the Loue of Christ shewed vnto faithfull Beleeuers, in ordaining this most holy Sacrament of the Lords Supper.

FOr that this Sacrament is a Sacrament of Loue: and left vnto vs from the Loue of our beloued SAVIOVR, it is conuenient, that to put away the suspition of ingratitude, it bee receiued and handled with loue chiefly, seeing wee can requite in no

other thing, the loue declared in ordaining this Sacrament, so full of loue: then by loue, of which loue, God would that we should dispose, and so change it into what wee see most pleasing to him: whereupon, as Christ our Sauiour while he giueth himself to vs for meate, giueth vs a token of his highest loue, with his grace, with so many merits of his preachings, labours, fastings, prayers: so we when we giue to God our loue, we doe giue him all things which wee haue most precious: hence it commeth that God doth more esteeme, & that more worthily too; of this one loue, then of all other things in the world, neither doth hee require any other thing of vs. When elsewhere hee saith, *Pro.* 23.26. My sonne giue mee thy heart: that is to say, the loue which is thine. when Christ our Sauiour humbled himselfe to be baptized of *Iohn* Baptist, *Mat.* 14 it

it made *Iohn* more humble himselfe to Christ: his loue should wound our hearts, and make vs loue him who is loue it selfe: & this loue of his is māifest to vs by instituting this holy Sacrament When *Nathan* the Prophet would shew King *Dauid*, in the 2. of *Samuel* 12.3. What loue the poore man bare to that ewe lamb which he nourished in his bosome, He gaue him (saith hee) of his owne meate and dranke of his owne cup. Christ to shew his loue towards vs, hath giuen vs of his owne bread, and of his owne cup: nay hee hath giuen vs his own body as bread, his own bloud as wine for the nourishment of our soules.

Dauid wondered at the exceeding loue of God, 1 *Sam.* 1.18. saying; Who am I, O Lord God, that thou hast brought me vnto this: we may with admiratiō, say Lord what is earth and ashes, that thou hast exalted the same

to

to this dignity? Almighty God appeared to *Moses* in the burning bush, so doth hee to the faithfull inflamed with loue.

God did highly honour *Iosua*, in that he made the sunne to stay vntill hee had the victory, but what honour had it beene, had he brought the same sun downe from heauen? this hath he done for vs by the Sonne of righteousnes, who exiled himselfe thirtie three yeeres from the throne of glory, and became the sonne of man, that we might be made the sonnes of God.

The second Meditation.

COnsider, how in this Holy Mysterie thou art bound to loue the Gift, with the Giuer: if when the people would haue made Christ a King, *Ioh.6.* 15. he had then sought to acquite their fauour, it had not been so much: but when they gaue him gaule to eate, and vineger to drinke, then

then to leaue this testimony of fauour & loue, it was loue with, out example. Had hee bestowed this so great a gift on the Saints or Angels, it had not beene so wonderfull : but bestowing it on poore sinners, this was pure loue indeed

2. Consider, how great care our Sauiour hath shewed towards vs, in Instituting this Sacrament : seeing nothing could be giuen more excellent, more deere, When he loued his which were in the world, he loued them vnto the end, *Ioh.* 13.11.

3. Consider, what Saint *Chrysostome* saith, our Lord instituted this diuine Sacrament, that wee might bee made one with him, for as much as he is such a meat as doth turne it selfe into the worthy Receiuer. So hereby, Christ doth draw vs vnto him, with the bonds of loue, and doth in this gift allure vs to loue him.

Heat doth turne the nourish-

ments

ments into the body nouriſhed: the ſame is done by feruencie of loue in faithfull Receiuers.

The Fruit of this Meditation.

THe fruit of this Meditation is, that euery one meditating on the loue of Chriſt, aske the queſtion, and make the anſwer with the Prophet. *Pſal.* 16. 11. *Quid retribuam: &c.* What ſhall giue vnto the Lord for all the benefits he hath done vnto me? I wil take the Cup of ſaluation, &c.

A ſpirituall Soliloquie vpon this Meditation.

OSweete Ieſus, could it bee, that ſuch was thy loue towards vs, that when thou waſt the King of glory, and Creator of all the world, thou wouldeſt thy ſelfe be meate for thine own creatures? O Loue, thy loue is too too great: for I thought ſufficient, that which the Wiſe-

man

man speaketh, *Loue is as strong as death, Cant.*8.6. But I see much more may be spoken of this thy loue, for thy arrowes ouercomming heauen, doe penetrate where death doth not come nor approch: thou also dost fixe this loue in the heart of man, and not onely plucke it away from all things created, but euen from it selfe.

It was sufficient that thou wast giuen to vs for a Lord and God: in which thing the Prophet hath placed this blessednes: *Psal.*144. 16. Blessed are the people whose God is the Lord. But loue hath drawne thee to that, which the wisdome of man cannot comprehend: and it remaineth most true, that thou when thou wast God of all maiesty, most infinite and immortall, wert made man, didst die and suffer for vs.

When I consider that thou in the selfe same time wherin the streames of thy tribulations did ouerflow

ouerflow : wherein thy onely thought constrained a bloodie sweat out of thy body, forgetfull of thine owne selfe, and all the torments which were preparing, wast carefull of procuring such a meate for vs, as might strengthen vs in the state of grace vntill wee see thee in the state of glory. O amiable Iesu how truely is it written of thy loue in the 8. of the *Canticles*, and 7. verse? Many waters could not extinguish this loue, nor flouds ouerwhelme it: namely, many waters of thy passion, and flouds of thy griefe could not withhold thee, whereby thou wouldest not prouide & impart this singular and precious gift for vs? O sweet Iesus, it had beene enough to call vs Brethren, When thou wert humbled on the earth, but wilt thou so call vs ascending to heauen, saying; I ascend to my Father, & your Father, &c. Nay to cal the poore so, that thou wouldest,

deſt, & wilt call them Brethren, whatſoeuer yee did to the leaſt of theſe my Brethren.

The Prophet *Eliſha* in the 2. of *Kings* 1.8. greatly eſteemed the cloake of his maſter *Eliah*, left him at his departure: wherewith he diuided the waters of Iordan and paſſed ouer on dry foot: but here the Lord and God of *Eliah*, hath left vnto thee not any garment, but his moſt ſacred bodie, that hee may bee a companion with thee in this labourſome pilgrimage, in paſſing ouer the waters of tribulation, & an wholeſome food of a ſpirituall life,

Iudge now then how much thou oughteſt to re-loue him: & with what ardent affection to receiue him? In the meane time, beſeech this Benefactor, that it happen not vnto thee, as vnto the people of the Iewes: to whom when our Lord Ieſus offered himſelfe for their Maſter & Teacher, they renouncing his doctrine

trine and maſter-ſhip, keepe ſtill the couering of their eyes: and which was worſe, ioyned to their blindneſſe the ſinne of vnthankefulneſſe.

CHAP. III.

Of the great excellencie and worthineſſe of this Sacrament.

MOſt high and ſumptuous is the preparation which wiſedome hath ordained bounty furniſhed, and CHRIST himſelfe with his honourable preſence beautified. This preparation is not as in times paſt in the wildernes, or in the moueable tabernacle of *Moſes*: or the fixed *Temple* of *Salomon*, but in a great Chamber, a large vpper roome in the moſt ample Church, diſperſed far and wide vpon the face of the earth: heere Chriſt himſelfe is the giuer, and the gift: the feeder and the food

It

It is said of *Ezekiah*, in the 2. of *Chron.* 30. that he kept a Passeouer, and such a Passeouer as neuer was there any the like before: but much more may bee said of Christs holy Supper. Admire not any longer the sumptuous preparation, or the greatnes of the gift of King *Ahasuerus*, in the fourth of *Hester*, after he betrothed vnto him *Hester* in marriage: for those gifts were earthly, and could not giue life and spirit: admire rather the precious gift of *Christ*, giuen vnto his Church, after hee had espoused her vnto himselfe: which gift is heauenly, and of such infinite value, that it cannot be valued.

The third Meditation.

COnsider the great excellencie of this holy and heauenly Feast where Christ the true Paschall Lambe is receiued, the memory of his death and passion recounted, the mind filled with grace

grace, and a pledge of future glory giuen vnto vs.

2. Consider these fiue differences, which are betweene this Feast, and the Feastes of the world.

1. The feasts of the world are prophane, for in them neither is their holy meat, neither are they ordained for the health of the soule, but this feast is a sanctified feast & ordained principally for the health of the soule.

2. In the feasts of the world there is variety, and by how much the more the variety is the greater, by so much the more is the feast commended: in this spirituall banket it is not so, wherein Christ being infinite, containeth in him al perfection, & can alone satisfie the soule,

3. In the feasts of the world there is little speech had of death suffering affliction and tribulations, rather discourse is had of pleasures: but in this Feast of Christ,

Christ, the memorial of his death and passion, his sufferings of loue for our saluation, is remembred.

4. In this Banket the minde is filled with the grace of Christ which bringeth saluation, and the increase of heauenly gifts: but in the banquets of the world the body is repleniſhed with meates, that often bring diseases to the body, and spirituall destruction to the soule.

5. In the feasts of the world, for the great excess vsed in them they open a way to hell: but in this holy Feast, Christ setteth open vnto vs the ready way vnto heauen.

Further considerations of this heauenly Banquet.

CONsider how well pleasing it is to the Lord Iesus, that wee doe all those things in this Feast, which guests inuited of the Prince, to some solemne preparation, are wont to doe.

1. They

1. They expect with great desire, the houre of this feast, and giue their diligent attendance, that they come in decent and seemely manner, well adorned.

2. They knowing that nothing is more acceptable vnto the Prince, who inuiteth them, then to feed heartily on the meats prepared: they come with empty stomacks, and a desire to bee satisfied.

3. They diligently beware, that they neither doe nor speake any thing which may be offensiue to the person which hath called them,

4. they doe not by and by depart, but stay a while and enterchange familiar conference with the Prince: at one time praising his liberality, at another, the magnificence of the feast.

5. At their departure they yeeld reuerence, & giue humble thāks for the fauour vouchsafed them: acknowledging their bounden duty

duty vnto so Noble a Prince, they offer themselues to be ready at his pleasure, to performe any seruice hee shall command them.

These properties of good and thankfull guests should much rather be performed in this heauenly feast, whereunto wee are called by the Son of God himselfe: & therefore we should expect, receiue with ioy, and yeeld thanks: promising to serue him in holinesse and righteousnesse all the dayes of our life.

The fruit of these Considerations.

THe fruit of these considerations may bee drawne from a meditation of the greatnes & magnificencie of this so holy a mysterie, which greatnes may stirre vs vp to be thankfull to so liberall a Lord, who calleth vs to so great honor, and bestoweth

beſtoweth ſo many benefits, yet requireth ſo few of vs againe.

A Spirituall Soliloquie.

IT is no meruaile (O Lord) if the bountifulneſſe of thy holy Feaſt doe make vs aſtoniſhed: for *Eſaias* in the twenty fiue chapter of his prophecie, foreſeeing it many Ages before, as a picture ſhadowed ouer, ſtood amazed thereat, and ſaith, to the praiſe and glory thereof. The Lord of Hoſtes ſhall make to all people, on this hill a feaſt of fatlings, *Eſay* 25. 6. Great ſhall this feaſt bee, O holy Prophet, for that not euery one but the Lord of Hoſtes ſhall ordaine it, and that not to certaine men alone: but to al the people of the world, neither in euery place but on a hill: laſtly, it ſhall bee a feaſt of fatlings: yea, of the moſt heauenly foode that euer was.

Bee

Be glad, O holy Church, for that thou art that holy Hill, chosen of God for that heauenly Banquit: in thee doth stand the table prepared, thy deare Children are like the Oliue branches in the compasse thereof.

Arise oh my Soule, and depart from thy self forthwith out of this darke valley, for the Lord doth inuite thee to his feast, not with thundring and lightening, as he did the children of *Israel* in the 19 of *Exodus*: but hee inuiteth thee with louing words, Come vnto the mariage, *Matthew* 22. 4. That Law doth not any longer stand in force: Hee that toucheth the Hill shall dye the death, *Exodus*: 19.22. But rather, hee that commeth to this Hill, and eateth of this Sacrament, shall liue for euer,

But mark (my Soule) that all cannot ascend to this Hill, but

onely as the Kingly Prophet ſpeaketh, *Pſal.* 15. 1. the harmeleſſe and pure in heart: and not after euery ſort, but with a wedding garment, *Matth.* 22. 6. wherewith we ought to be decked at Chriſts Feaſt, otherwiſe wee ſhall heare thoſe terrible words: Caſt him bound hand and foot into vtter darkneſſe.

Woe be to me (O Lord) who like the Prodigall ſonne, *Luk.* 15. 23. by luxurious liuing haue bewrayed and torne the garment of innocencie, receiued in holy Baptiſme: woe wretched creature that I am, if thou helpe me not (O Lord) I dare not appeare at thy holy Feaſt: what ſhall I doe? if for my ſinnes I ſhall bee refuſed of thee: what ſhall I doe, when with ſhame I am forbidden to come without a wedding Garment? happily I may ſowe me a garment of leaues as *Adam* did, after he loſt the garment of Innocencie giuen him of God: but

but alas, that will as little profit me, as it profited *Adam*, when hee durst not come into Gods sight with that garment, but hid himselfe: but if I hide my self shall I not bee depriued of thy heauenly and healthsome feast.

I turne mee therefore to thee (O Father of mercy) and I confesse that I haue offended thee after that manner, that I am no more worthy to bee called thy sonne; but trusting in thy infinite goodnesse, I beseech thee, that thou wilt not respect the greatnes of my offences, but the greatnesse of thy goodnesse, I am not worthy to be called thy sonne make me (O Lord) as thy meanest seruant. Grant onely the lowest roome at thy Table, and it sufficeth.

CHAP. IIII.

Of the wonderfull things of this Sacrament.

WOnderful is God in all his workes: but in none more then in the holy institution of his last Supper.

Amongst other names of excellencie which the Prophet *Esay* attributeth to the second Person in the holy, blessed, and glorious Trinitie, this is one: *His Name is Wonderfull, Esay 9. 11.* How truely this is verified in this his holy institution, may be left to the contemplation of faith: which is then most strong when humane reason stands mute.

When as Almightie God rained downe Manna amongst the people of *Israel, Exod. 16. 15.* the people being amazed at the sight therof, said *Manhu*, that is, what

what is this? and the thing ſeemed ſo wonderful, that thay beholding it truely admirable, paſſed ouer as it were to the firſt word *Man*: Lord what is this? what is this that the Sonne of God ſhould vndertake the nature of man, and after a ſpirituall and heauenly manner, be giuen for meate to a new people, to whom all things are manifeſt in truth?

What is this? that he which dwelleth in Heauen, ſitteth amongſt the quire of Angels, would come into the world, & after a wonderfull and admirable manner, dwell with the ſons of men?

What is this? that the Lord of Maieſtie, who is of the ſame ſubſtance with the Father and the Holy Ghoſt, will bee made one with man, and take vp his manſion with him?

What meat is this, which doth cleanſe our Leproſie, comfort

the conſcience, and cure our ſoules?

What is this? What piety is this what bowels of mercy are theſe? ſurely the gift is worthy of the Giuer. *Salomon* brake out into a certaine kinde of admiration, ſpeaking of the Arke of the Couenant, in the firſt of *kings* 8.27, *Ergone putandum eſt, quod vere Deus habitat ſuper terram, ſi eum cœli, & cœli cœlorũ capere non poſſunt, quanto minus domus hæc?* And is it true indeed, that God will abide on earth, whom the heauens, nor the heauens of heauens cannot containe, much leſſe this houſe? O the depth of the wiſedome of the moſt Higheſt: thy iudgements are paſt finding out. But ſhould wee preſume to lift vp our eyes againſt thoſe gliſtering beames, whereby the ſharpeſt Eagle may be dazeled? No ſurely, for then there would be no end of admiration, ſuperfluous were it to wade farre, we

beſt

best know Gods mysteries, when with all thankfulnesse wee admire them, and say, Blessed be God in all his workes.

S. *Chrysostome* in his 61. Homilie to the Priests of *Antioch*, calleth this Sacrament the miracle of the mysteries of the Christian Law, wherein our Sauiour imparteth his Bodie and Bloud, thereby to declare the desire wherwith he burneth of vniting himself vnto vs, which is proper to them that loue ardently. Here *Sampsons* Riddle is solued: *De comedente exiuit cibus, de forti egressa est dulcedo*: Out of the eater came meat: Out of the strong came sweetnesse: what is stronger then the Lion? what sweeter then hony? Christ is the Lyon of the Tribe of *Iuda*: honey, the spirituall sweetnesse of the holy *Eucharist*.

The fourth Meditation.

Of the wonderfull things of this Sacrament.

LEt vs behold with the eyes our faith, one of the greateſt and moſt comfortable workes of God vnder heauen: and for this ineſtimable benefit laude and praiſe his holy Name.

2. Let vs with thankfull hearts wonder at the loue of God, who after he receiued vs into his Family, there placed vs, not as ſeruants, but as ſonnes, and that he might ſhew the part of a carefull Father, doth prouide a meane to nouriſh vs: and that after ſuch a diuine manner of nouriſhing.

3. Conſider the Diuine wiſedome of the Sonne of God, who reſpecting our weakeneſſe, hath con-

conueighed vnto his vs Body and Bloud, after a Diuine and ſpirituall manners, vnder the formes of Bread and Wine.

4. Conſider how by this holy Communion, occaſion is giuen to exerciſe our faith in prayer, that our receiuing may be vnto life euerlaſting.

5. Conſider the high and worthy effect of this heauenly food, which is not ſo much changed into the ſubſtãce of the eater, as it doth rather change the eater into the ſubſtance of it: the meat being Diuine, doth make vs alſo Diuine. O the Omnipotent wiſedome and power of the loue of God?

The Fruit.

THe Fruit of this Meditation is to lift vp our ſellues, aboue our ſelues, and bleſſe God for this wõderfull benefit, without curious ſearching, & need-

leſſe queſtioning about the manner how, but to giue GOD thanks, and bee aſhamed rather at our ſelues, that neither the wonderfulneſſe of his power, nor the greatneſſe of his benefits can make vs no more to loue him then we doe.

The Spirituall Soliloquie.

O My ſoule, thou art happy, which haſt prepared for thee ſo wonderfull and ſo high a repaſt, as there can bee found none either in heauen or earth higher: for in it is cõtained that which the Apoſtle in the firſt & third to the *Hebrewes*, calleth the brightneſſe of the glory of God but hidden, that he might heape on thee the more benefits: thou knoweſt *Moſes*, deſcending from the Mount *Sinah*, on which he had talked with God, the children of *Iſrael* could not talke with him for the brightneſſe of his face: wherefore (as the

the Scripture saith) He put a couering before his face: *Exodus* 34.16. that all might speak with him. In like sort our heauenly *Moses* hath done, who not content with thy deliuerance from the hard seruitude of *Egypt* and spirituall *Pharaoh*: but that thou shouldest not be terrified with the great brightnesse of his glorie, after an ineffable manner doth come vnto thee, and commune with thee.

Iacob said, Surely God is in this place, and I was not aware of it, *Gen.* 28.16.

O wonderfull loue, how farre hast thou gone with my Lord? Iust cause hast thou (O my Soule) to reioyce, and in reioycing to admire the Goodnesse of thy Blessed Sauiour: cease to measure the greatnesse of this worke by the weaknesse of thine owne vnderstanding: say rather with the Prophet, *Psal.* 111. *Memoriam fecit mirabilium suorum*: the mer-

mercifull Lord hath made a memoriall of his wonders, he hath giuen meate to them that feare him.

When the Sonne of God cloathed himselfe with our flesh, it was a worke very admirable, for therein he assumed humane Nature, mortall and passible: but when the faithfull receiue the holy *Euchariſt*, man doth participate a Diuine Nature, immortall and heauenly. Hence it was said of God, by the Psalmist, *Psalme* 86. 9. *Tu es magnus, faciens mirabilia*, Lord thou art great doing wonderful things. When *Abraham* weaned *Isaac*, *Gen.* 21 8. he made a Feast: Christ to weane his Disciples from the loue of this world, made them this heauenly Feast.

CHAP.

CHAP. V.

The manifold effects and fruits of this holy Sacrament in generall.

VVEe may remember, that which indeed we cannot forget, that as man conſiſteth of ſoule and body, ſo doth he alſo leade a twofold life the one corporall, readie to fall into a thouſand dangers and caſualties, the other ſpirituall, ſubiect to as many or more: The life of the body conſiſteth of the vnion of the ſoule with the body; The life of the ſoule conſiſteth of another vnion, which is to be vnited to Chriſt. Both theſe, as they haue their defects, ſo haue they alſo their remedies and ſuſtentations: For the life naturall, God hath ordained naturall ſuſtenance: for the life ſupernaturall, ſuper-naturall nouriſhment.

But that which at all times is moſt

most to bee lamented, is, that whereas the spirituall life is far more excellent then the temporall, the temporall notwithstanding is more regarded and preferred. For what thing doth not a sicke body doe to recouer his health? he neglecteth all charges and griefes, hee esteemeth nothing of the bitternesse of medicines, Hee contemneth the sharpenesse of paines, the most experienced Physitians, the best Preseruatiues are then sought for, and all for bodily health; which endureth but for a little time. And are we so carefull for the health of our soule? Would to God wee were? then would we repaire with more deuotion, then commonly we doe vnto this most holy Sacrament, where our spirituall life is preserued and strengthened.

Three things there are, saith one, very necessary for the life of Man: the Mother which brings him

him forth: the meate which sustaineth him: and the Physitian that cures him when he is sicke.

The same three are necessarie for the life Spirituall. The Mother, is Baptisme: the meate which sustaineth, is the holy *Eucharist*, the Physitian to cure, is Repentance.

Now then, as the body without meats, cannot endure labour and liue: no more can the soule without this spirituall repast, sustaine the labours of this pilgrimage: the assaults of her enemies and liue. The aire being corrupted when we goe forth of doors, we fortifie our selues with some preseruatiues. This world is corrupted, our preseruatiue against temptations is this holy *Eucharist*.

Men entring a way possessed with the Enemie, arme themselues with weapons, get them good company: seeing we haue in all the way of our life many ene-

enemies visible & inuisible, shall we not arme our selues, and take vnto vs Christ our captaine? put ye on, saith S. *Paul*, the Lord Iesus, *Rom.* 13.4.

CHAP. VI.

Of the most principall effects of this Sacrament in particular.

THe first and principall effect of the most holy Sacrament of the Lords Supper, is, as (wee may so speake) that it deifieth first, that is, it maketh man diuine or like vnto God himselfe: herein the state of grace, and hereafter in the state of glory: and for this cause it is instituted in forme of nourishments. For as nourishments and the body nourished, become one: so doe Christ and the faithfull receiuers. Other meates receiue life of the body, this giueth life to the soule.

2. The second effect is, that with Christ are giuen vnto vs al his

his merits and rewards which hee hath purchased: here the hiue is giuen vs with the honey.

3. The third effect of this Sacrament, is: That hereby a continuall and constant remembrance of Christ Iesus our only Saniour is continued: whereby we shew his death vntill hee come againe, therefore hee saith: *Mat 26.26.*

4. The fourth effect is, to stirre vs vp to the loue of God and our Neighbour: Of God, who first loued vs: Of our Neighbour, for his sake who hath giuen vs this Commandement, *That he who loueth God, should loue his Neighbour also, Ioh. 4. 11.*

5. The fifth effect is that it doth sanctifie and see also sanctified, not onely our soules, but euen our bodies also by the power of Christs body; we know that the forbidden fruite receiued by our first Parents infected our soules

ſoules, and defiled our bodies, it was meet therefore, that this heauenly food ſhould cauſe ſanctification, not only in our ſoules, but alſo in our bodies. So Chriſt will neuer ſend them away empty, that they faint by the way, that follow him, as the people did into the Deſart, *Matt.* 5.32.

What ſhould wee enter into that ſea of the manifold effects of this Sacrament? If I am ſicke, may the deuout ſoule ſay, heere I may cure mee: if I am whole, heere I ſhall keepe me: if liuing, heere I ſhall comfort me, if dead in ſinne, heere I ſhall raiſe mee: if I deſire for to burne with the loue of God, heere I may enflame me: if I am cold in deuotion, heere I may warme me: if I am blinde, heere I may enlighten me: if ſpotted, heere I may cleanſe me. I will not fly, as *Adam* ſometime did, from the preſence of God, becauſe heere I

can

can couer me, nor runne away for feare of the enemy, for heere I shall finde grace to strengthen mee.

S. *Cyril* in his fourth booke vpon *Iohn*, saith: Heere, not only death is put to flight: but all spirituall diseases that cause death are expelled, the cruell and inordinate loue of our members is represſed, and the perturbations of the minde quieted.

Thomas Aquinat, called this Sacrament a pretious banquet, admirable, wholesome, and full of all sweetnesse: and to prouoke vs the more to loue it he addeth Heere sinnes are cleansed, Vertues increased, the minde made fertil with all spirituall graces: and that when Christ saw his Disciples to waxe sad for his departure, he left vnto them this Sacrament for a singular comfort.

Amongst these effect, this may not bee omitted: that this holy Sacra-

Sacrament is a pledge of the Resurrection, as it is mentioned in the hundred Canon of the first Counsell of *Neece:* for this *Eucharisticall* food (saith *Iustin* Martyr, Apol. 2.) is not receiued by concoction and alteration, but doth change the mortalitie of our bodies, into his owne Nature, that is, into immortalitie, life & glory. Wherfore amongst other effects this doth admonish vs of the immortalitie of our bodies: for as Christs body did not remaine in death, so also shal not ours: For, it cannot be that our bodies should alwaies remaine in their Sepulchers, seeing that they are nourished by Christs Body. *Iren. lib. 4. ad Val.*

The Fruits of this Sacrament.

THe fruits hereof may be reduced to these twelue: the first of al the properties it is that it serueth to quicken: secondly, to set at libertie: thirdly, to enflame:

flame: fourthly, to giue patience in trouble: fiftly, to nouriſh: ſixtly to reſtore: ſeuenthly, to vnite: eightly, to communicate: ninthly, to make whole: tenthly to preſerue: eleuenthly, to ſtrengthen: twelthly to conduct through: And therefore this Sacrament is called *Viaticum*, the prouiſion for the way vntill we come to him, who hath ſaid I am the way, *Elias* paſſed his iourny in the ſtrength of the meat giuen him, 1. *King.* 19. 8. vntill he came to the Mount *Horeb*: ſo we in the ſtrength of this meate, vntill we come to the Mount of heauen.

It is written of *Obed-Edom*, in 2. *Sam*, 3. That hee and his did proſper, becauſe he receiued the Arke of God into his houſe: how much more ſhall this bee accompliſhed in thoſe, who receiue Chriſt Ieſus truely into their ſoules?

The

The fifth Meditation.

CONsider, that as the ſoule newly created of God, ſo ſoon as it commeth into the body, which deſcẽded of *Adam* is forthwith contaminated and made partaker of the whole euil and miſery, wherein he inwrapped mankinde by his tranſgreſſion: So likewiſe, as ſoone as the ſoule receiueth Chriſt it is forthwith made partaker of his merits & righteouſneſſe. And this is one cauſe, why this Sacrament is called a Communion, where after a ſpirituall manner, *Datur nobis, quod datur pro nobis*, That is giuen to vs, which is giuen for vs.

2. Conſider, that as hee bringeth vnto thee the fruit of his life and death, his reſurrection and aſcenſion: ſo alſo he deſireth to communicate thee vnto his members.

3. Conſider, that the vnderſtanding is ſo lightned by this holy

holy Sacrament, that it easily commeth into the knowledge of God: whence these two Disciples going to *Emaus*, straight vpon the breaking of Bread, as the Scripture saith, their eyes were opened, and they knew the Lord.

4. Consider, that it was not the hemme of the garment: for what vertue could there bee in so meane a subiect to procure health? But it was the hemme of Christs garment. So it is not Bread and Wine, but this bread, this Wine that sanctifieth our soules.

5. Consider, how it renueth Gods grace, that like as bodily food doth renew that which naturall heate had consumed: So this heauenly nourishment restoreth that which the Soule, through the heate of euill Desires had lost.

6. Consider, it ioyneth vs to Christ our Head, and also vnto our

our neighbours, who are Christs members: prouoking vs to loue them with true Charitie: and therefore this Sacrament is called of the Fathers, the Sacrament of Vnion and Loue, For Christ by giuing his the same food, vniteth them into himself.

Saint *Augustine* writeth, that this Sacrament is instituted vnder the forme of Bread and Wine. For that as Bread is made of many grains, and the Wine one of many Grapes: so the faithfull being many they are by faith in Christ, and vnitie among themselues made one, as he into whō they are ingrafted is once.

7. Consider the great peace and tranquillity of the minde which commeth by this Sacrament, that as the ship was tossed and troubled before: but when Christ once came into it, all was calme: so in this world wee are often troubled: but when Christ cometh all is quiet.

We

We may call to minde what our Sauiour would haue his Disciples say, into what house soeuer they entred into: *Peace bee vnto this house, Luke* 10. 5. How much more may it be said of that heart where this holy mysterie is truely and worthily receiued: Peace be vnto this heart? It is called a Supper, and after supper we are wont to take rest.

The Fruit of this Meditation.

IS to desire with our whole heart to haue part in these effects, to hunger and thirst after righteousnesse. To remember, that of the Woman of Samaria, *Iohn* 4. 25. who when she heard Christ speake of the Waters of Life said, *Giue me Lord of this Water:* So, O Lord, giue vs of this food which may worke in our soules these so many and so worthy effects.

The Soliloquie.

DOest thou desire to know (O my soule) with what good things Christ in this holy mystery hasteth vnto thee? How he commeth loaden & enriched with so many merits and rewards? whatsoeuer he brought into the world, all those he exhibiteth in this most diuine Sacrament. Hee that ministreth such foode to him that fighteth, what doth he keepe in store for him that ouercommeth? Surely, in that immortall life, in that land of promise, he will fill thy desires with all happinesse, which in this Wildernesse giueth thee such heauenly Manna. And what doth he so much couet of thee (my soule) by this most noble food, then that hee may plentifully reward thee with vnspeakable graces? Marke what hee bringeth, more I assure thee then thou canst wish or desire: *Behold* (saith

(saith he, *Apoc.* 3. 21.) *I stand at the doore and knock: if any heare my voice, and shall open to mee the Gate. I will enter in vnto him, and sup with him.*

What wilt thou doe (O my Soule) in so great abundance of all good things? Doe what thou art able, and doe it quickly: Bee thou enlarged to receiue such mysteries: Make cleane the place of thy heart: prepare the vpper roome of thy best, and best disposed deuotion. Exclude a minde beating vpon vaine and idle cogitations: exclude an entrance to euill desires: yeeld acceptable passage to the Bridegroome Christ Iesus. Gird vp thy loynes with the girdle of Truth, light the lampe of Faith, goe forth to meet him, and receiue him ioyfully.

CHAP. VII.

A Dialogue betweene MAN, *and his Soule.*

Man.

IT is true (my Soule) that this heauenly foode doth bring with it many great and excellent effects to the liuing: but tell me, what doth it profit one dead?

Soule. Nothing.

Man. Then will not this Sacrament doe thee any good, if thou be dead?

Soule. But how can I die being immortall?

Man. It is true thou canst not bee extinguished with bodily death like beasts without reason, but thou maist dye well enough with spirituall Death, which is by a separation of Gods grace from thee: for as the death of the body consisteth in the separation of the soule from the bodie: so thy death by thy separation

separation from CHRIST.

Soule. Doth the grace of God giue life to the Soule?

Man. Yea, euen as the soule giueth life vnto the bodie.

Soule. But who can depriue the soule of grace, which is the life thereof?

Man. Sinne: as the Prophet *Ezekiel* saith, 18. 6. That Soule that sinneth shall die, that is, shall be depriued of grace: and which is more, of future glory.

Soule. From whence hath sin that power?

Man. From Gods iust Decree: and the very nature of sin, which is an offence done to God, a staine that soileth man, and that which obligeth man to a punishment.

Soule. Well, seeing sinne is so dangerous, I will not continue in the actions thereof any more.

Man. Surely, then shalt thou be happy in the end, & we shall be blessed partakers together of

Christs inestimable benefits, both in this world, and in the world to come.

CHAP. VIII.

Of the principall causes which may moue vs to come to this holy Sacrament.

A Consideration of the obedience wee all owe vnto the Author of this sacred institution, who in the ordaining thereof had no other end but the glory of God his Father, and mans true and perfect good. *Si rem grande dixisset*, 2. *King.* 5. had he bade vs doe some great thing should we not haue done it.

A consideration had on our behalfe of our owne weakenesse who stand in need of so many assistant helpes as we doe, cannot but moone vs to vse with all reuerence, and desire with all our

our hearts affection, this holy meane of receiuing grace, left vnto vs by the Giuer of grace. For we doe not celebrate a remembrance only of some thing past, but we are partakers also of grace present, which grace though not from, *ex opere operato*, by that work done, yet by the Sacrament (as water from the Fountaine by the conduit pipes) is conueied and deriued vnto vs. That we offer vnto God the sacrifice of laud and praise, giue testimonie vnto men, wee are members of that mysticall body whereof Christ is the head, shew euidently vnto the world how desirous wee are to continue in that holy vnion with God and Man: the only celebration of this most holy Sacrament doth well declare and shew, and the sundry and manifold effects thereof, doe giue sufficient testimonie in the behalfe of all faithfull receiuers.

The Sixth Meditation.

CONsider that the vnion of the body and ſoule is neere but the vnion of Chriſt and the faithfull neerer, that ſeparable this inſeparable.

2. Conſider that this moſt diuine Sacrament is ordained by Chriſt our Saniour, as a moſt gracious meane to deriue his grace vnto vs, to preſerue vs from euill, and alſo ſpiritually to ſuſtaine and nouriſh our ſoules vnto life euerlaſting.

3. Conſider he hath left vnto vs this myſtery, that by the benefit thereof we might be transformed into him, by liuing according to his will, which is no other thing then GOD to liue in vs.

4. Conſider how much it concerneth vs to returne carefull dutie vnto Chriſt, to exerciſe religious actions of Chriſtian pietie, to offer God the ſacrifice of thankſ-

thanksgiuing for the ineſtimable benefit of our Redemption, to obſerue and keepe with all reuerence this high and holy ordinance left vnto vs by his Sonne and our onely Sauiour and Redeemer: So be it.

The Fruit.

THe fruit of this Meditation, is to apply our diligence in the performing of this excellent part of Gods ſeruice, and to remember that which was ſayd to *Moſes: Doe according to the example which I ſhewed thee in the Mount, Exod.* 25. 6.

The Soliloquie.

THou art too louing (O my Sauiour) it had beene ſufficient to procure ſome remedie for vs of thy Creatures, and wee had taken it in great fauour, but it was not ſufficient for thy burning loue, but thou wouldeſt be thy ſelfe a remedie for our ſoules

that the saying of the wiseman, *Eccl:6:4:* might be accomplished in thee: A faithfull friend is the medicine of life and immortalitie, what friend more faithfull then my blessed Saviour? what medicine of more efficacie then this diuine Sacrament? But that thou wouldest that the effect thereof should in part depend of vs, that was an argument of loue indeed.

If bodily Medicines should worke according to the entent and desire of the sick: it would be very acceptable, and all sicke folkes would think themselues bound to the Authors thereof: how much more are we beholding to thee, who with so great loue hast prouided for vs a medicine of such efficacie, and so wholesome, that doth worke more of it selfe, then we can desire;

How much, O Lord, doe the lawes of humane philosophie, differ

differ from the lawes of thy loue What Philosopher of the world hath euer written or thought, that a King of all Maiestie, the infinite sea of all perfectnesse, would leaue himselfe for foode, vnto his owne creature? What wisdome of this world had euer been able to conceiue that God, the King of all glory to the intent hee might couple and vnite man vnto himselfe, would be willing to become his meate? O my soule stand amazed at the loue of thy Sauiour: make an end of teares, bewaile not any longer thine owne vilenesse and weaknesse, for three louing Sisters and Aduocates haue pleaded thy cause, and found fauour. Mercy hath presented thy infirmitie and found grace: Wisedome hath inuented the meanes to obtaine help: Loue hath constrained Christ to put it in execution. This is the meane that Iesus by the meane of this most power-

powerfull Sacrament, would vnite thee vnto himselfe, that thou mightest be made one with him and to this end thou doest receiue him.

We giue thee thanks, O heauenly *Adam* which hast restored that which the earthly *Adam* had destroyed, He by his meate, caused vs to depart from God, and thou by thy meat to be vnited to God: I pray thee my louing Iesus, that this vnion may be firme and sound, that neither life nor death may separate vs from thee, Cause vs, O Lord, that wee may be wholly ioyned to thee, that we may glory with the Apostle, and say, *Gal.* 2. 21. *We liue, but now not we, but Christ liueth in vs Amen.*

CHAP.

CHAP. IX.

Of frequenting or receiuing often The holy Communion.

IT hath beene shewed, that the holy Eucharist is the sustenance of the soule, as Bread and Wine are of the body: but the soule being of far more excellencie then the body it were then most vnseemly, that the bodie which is transitorie, should bee often and carefully fed: and the soule which is according to the Image of God, should bee neglected and little respected. Meate, vnlesse it be taken in due season, doth not profit the receiuer: Treasure that is not imployed, doth turne vs to no benefit. The vse therefore, and frequent vse of this heauenly repast is behouefull: we haue no more speciall meanes to relieue our infirmities, to procure more light, and strength, to know

know, and ouercome all temptations, to passe ouer this life with more peace and spirituall comfort, to be at our death more assisted with heauenly consolation, then by often participating of the holy Eucharist.

There are (saith one) three things amongst the rest, which doe alwaies hold men bound to God: The first is, the multitude of his benefits, for which wee ought to giue thankes: the second is, the multitude of our sinnes, for which wee ought to aske mercy. The third is, the multitude of miseries and infirmities, for which we are bound to seeke a remedie: Now, for the acknowledgement of our dutie, the blotting out our offences, the reliefe of our miseries, there is at once no more strong and forcible a meane, then the frequent vse of this most holy Sacrament, wherin we offer praise vpon the Altar of our hearts, beg remission

on of our sins in his merits who dyed for vs, receiue strength against all distresses of this troublesome world. Wherefore man which oweth so great and many things for benefits receiued, which so often laboureth vnder the burthen of his sinnes, whom so many necessities doe enuiron what better course then often to approach vnto this diuine mysteric? which is, saith *S. Bernard*, physicke to the sicke: the way to the traueller: strength to the weake: ioy to the whole: a refuge to the poore: counsell to the rich: helpe to them that are in danger: nay heauenly comfort to the departing soule in the last agony.

It is the manner of Merchants, to frequent those places where greater hope of gaine groweth; the poore are wont to flock thither, where larger almes are giuen: and should not the Christian repaire where great and

and gainefull gifts are destributed, when he findeth himselfe in misery, poore and distressed?

The loue of God may moue and inuite some: the beholding of their owne miseries should vrge others: some the conscience of sinne should induce: others, a desire of obtaining grace: but the honour wee all owe vnto God, should sollicite all, seeing wee haue not a more high and excellent meanes of performing the same.

One friend doth willingly come vnto another: it is a signe of small loue to Christ when we come so seldome to his holy Passe-ouer: as on the contrarie, his loue is augmented more and more in vs, by often cómunicating. A great and louing remembrance of his blessed passion we celebrate in the frequent participation of this holy mysterie: *So often* (saith the Apostle, 1. Cor. 11.26. And therefore often) *you shew*

shew the Lords death vntil he come.

Last of all, we see in Winter, when the Sun is fartheſt off, barrenneſſe followeth: in the coldneſſe of our deuotion, when this myſterie is neglected, what enſueth but cold loue to God and Man, yea and vnaptneſſe to all pietie.

The ſeuenth Meditation.

CONſider that in the Primitiue Church, which was gouerned of the Apoſtles themſelues, the Chriſtians often communicated, which did ſhew, that great deuotion and feruentneſſe of ſpirit did poſſeſſe the mindes of men: and euident it is, that by how much the more that godly cuſtome did waxe more cold, by ſo much the feruentneſs and holineſſe of Chriſtian people did waxe leſſe and leſſe.

2. Conſider that by often communicating, piety and perfection of life is augmented, the Chriſtian

Christian man is made more religious: the body made chaste and obedient to the soule, the soule to God.

3. Consider that to receiue Christ in the Sacrament with due preparation, is no other thing then to worship him with great reuerence: hee therefore which by this diuine communicating, doth often receiue him, worships him with diuine honor: but he which honoureth Christ on earth, shall be likewise honored of his heauenly Father in heauen, *Luke* 9. 26.

4. Consider seeing this diuine Sacrament is the meate of the soule wherewith it is strengthened and maintained in a spirituall life, it doth manifestly follow by how much the more often the soule is nourished with this meat, by so much the perfecter it is made a life spirituall.

5. Consider, saith *S. Bernard, Ser. de Cana Dominica,* if any doe not

not so often feele so great motions of anger, enuie, carnalitie, let him thinke that by often communicating, God makes sound the corruption of our nature.

The Fruit.

THe fruit of this meditation is, to make a firme purpose of applying our selues to this frequent & often communicating, to beseech the Lord, that the soule may neuer loath this heauenly food: but with an inward affection desire it: from which affection springeth perseuerance and a readinesse to sanctimonie and holinesse of life, with a longing to walke before the Lord in vprightnesse: and that holy hunger and thirst after righteousnesse, which makes the godly blessed, *Matth.* 5. 6.

The Soliloquie.

VVHat grace is this (O sweet Iesu) which thou doest affect

affect me with? for thou not onely vouchsafest to open vnto me the precious Mine of gold, lying in the field of the holy Church, that is, the hidden treasure: for which the man that found it, sold all that he had, to buy that field: but also dost often inuite me to digg for so precious a treasure, that thou maiest enrich my soule. But that which draweth me into admiration is, that to the purchasing of this field, and digging this treasure, as often as I wil, thou hast added so great a commoditie, that I need not sell any of my goods, much lesse all that I haue.

Lord, if to obtaine this treasure thou hadst ordained hard Fasts, long Pilgrimages, shedding of bloud, and other sharpe penances: all these labours and afflictions ought worthily to haue been suffered to taste euen but once thy sacred body: but O loue vnheard of: that hadst rather

rather make the entrance easie and delectable, that I might often returne to this Mine. O *Adam:* how much better is the condition of thy posteritie, then was thine, which is now brought to passe by the meanes of our louing and liberall Iesus? Thou wert driuen out of Paradise, and that thou shouldest not returne thither to eate of the Tree of life and liue, One of the Cherubims armed with a fiery sword, was set of the righteous GOD to keepe it: we thy children, liuing in the Paradice of thy holy Church, are not onely not driuen away by an Angell, with a fierie sword, but are inuited of the Lord of Angells, by the fire of his loue, to taste often the fruits of the Tree of Life: yea to receiue him who hath giuen all strength to the Tree of Life, that giueth vs a blessed and euerlasting life: for so hee inuiting vs hath promised: *Hee which eateth of this bread*

bread shall liue for euer, Ioh. 6. 58.

O my soule, be somewhat stirred vp, and magnifie thy God: for he which is mightie hath done great things for thee: Dost thou not see him, that he is made thy treasure to make thee rich? Returne often to digge it: it is a precious treasure, and therefore it will satisfie thy desires: it is infinite, and therefore will neuer decay, or be made empty.

CHAP. X.

Of the impediments which detaine men from the blessed Sacrament.

IN the second of *Exodus* and the sixt: *Pharaoh* to withhold the people of God from doing Sacrifice, causeth his Taske-masters to set them about drudgery.

It is the wilinesse of the olde Serpent, to draw vs from performing this holy seruice vnto God

God, to make the world and the flesh distract our thoughts and desires, so to keepe vs from this spirituall part of Gods worship, either by a remisse and careless neglect, or at least by a timorous conceit of our vnworthinesse to approach vnto the Table of our Lord.

This careless and remisse neglect ariseth of our many incumbrances and businesses in the world. We can finde time to follow profits and pleasures: but for to enter into this serious businesse of our soule, wee are not at leisure. Wee say as *Felix* said to Saint *Paul*, *Act.* 24. 25. wee will heare of this another time.

Esau, to satisfie his appetite, left his patrimonie: the Gergesens respecting their swine neglected Christs heauenly presence What great indignitie was offered vnto the rich man, *Luk.* 14 16. who prepared a great Supper,

per, sent his seruants to call them that were bidden for to come in, when the vnthankefull guests returned answer, they were otherwise imployed? indeed they cared not for comming at all.

If feare keepe any away, because it may seeme presumption to approach vnto so holy a place as the Altar of the Lord, let it be remembred, Christ calleth all that bee weary and heauy laden promising to refresh them, *Matth.* 11. 28. Penitent sinner, these words they are Christ his words, because hee spake them. and they are thy words, for they are spoken vnto thee.

If sloath and negligence draw vs backe, let a carefulnesse of our estate to come stirre vs forward in the work of our redemption. Did Christ our Sauiour lightly performe the same? No verily: and shall we lightly regard this his seruice? *Multa dixit*, hee said many things, *Multa fecit*, he did many

many things, *Multa pertulit*, he suffred many things: and should we either say, or doe, or suffer little, or nothing at all in his seruice: God forbid?

If any finde himselfe cold and slow without desire and deuotion towardes this Heauenly meate, hee ought not therefore to abstaine from it, for he shall here finde sensible deuotion, when al the powers of the soule, and dispersed appetites are gathered together, when our will and stregth is forcibly caried to God, and we meruailously moued to honor the passion of our blessed Sauiour.

The impediments therefore considered; wee may indeuour then to auoid them, that so we may come and offer our soules and bodies a sacrifice to God, that neither by the subtleness of Satan, the affaires of this world, the pleasures of the flesh, we be drawne away from so high and

heauenly a repaſt prepared for vs as is this great myſterie of mans Saluation.

The eight Meditation.

Conſider that the Diuel cannot endure the vſe of this profitable Sacrament: for hee knoweth how much it is of force to attaine bleſſedneſs from whence he for his pride fell. And hee hateth the Sacrament, for in it is repreſented our Saiiours Paſſion, by force whereof, hee is thruſt from the tyrannie which he would exerciſe vpon man.

2. Conſider for what cauſes the Diuell doth labour by diuers meanes and Arts to withdraw men from often communicating, whence wee may gather how profitable this holy Sacrament is to the ſoule, when it is manifeſt, it ſo much diſpleaſeth Satan, the capitall enemie of our ſoules.

3. Conſider that our nature

is of it selfe prone to euill, and how the allurements of the flesh the affaires of the world, are readie to carrie vs away from Gods seruice: and therefore by so much the more we should the rather shake off all impediments, and receiue this holy Eucharist, whereby we are strengthened to resist temptations, vnited vnto Christ, and armed with his grace which shall protect and saue vs.

4. Consider that whereas the holy Sacrament is numbred amongst the greatest benefits giuen to vs of God in this life, that we doe in nothing more auoyd the tokens of vngratefulnesse, then by often communicating the same benefit. *Doe this in remembrance of me*, as if it were a benefit to him, when we benefit our selues.

5. Consider how the intermission of this holy institution: doth make men (in time) lesse religious. This neglect how it

proceedeth, for the moſt part, of want of Loue: for, it cannot bee, that one ſhould loue Chriſt, and yet neglect this his holy ordinance.

The Fruit,

THe Fruit of this Meditation is, firſt, to beg of the Lord, an inward affection and deuotion to the holy Sacrament: next, ſtrength againſt the temptations and allurements which ſeeke to withdraw vs from the ſame.

The Soliloquie.

BEhold now (O good Ieſus by how many meanes my infernall enemie indeuoureth to draw mee away from thy heauenly Table: at one time he aſſaileth me in the faith of this moſt holy and hidden Sacrament: at another time, hee tortureth me with all ſcruples, very often hee ſtriueth to pull mee back

back for many humane respects and that hee may effect his purpose, hee laboureth that the world may withdraw mee by the affaires thereof: and that the flesh should complaine, her repentance and turning vnto God is greuous vnto her. O my soule, if ther were not an inestimable benefit receiued by this holy Sacrament, the Diuell would not be troublesome vnto vs: yea, he would reioyce in the time misspent herein: But the enemie of man is not ignorant of the great good that hereby commeth to man.

Now behold, O Lord, the assaults of this aduersarie of our soules, I desire no other thing of thee, then that thy seruant *Iob* desired and obtained. *Iob* 19.3. *Place me by thee. and let the hand of whomsoeuer fight against mee: stand on my part, O Lord, and I shall be safe.*

None shall stay mee from fre-

quenting this heauenly Sacrament: I pray thee therefore, my mercifull Iesus, that like as thou hast inspired me of thy merciful goodnesse, that I might beg the taste of this precious meate: so thou maist bestow on mee grace to frequent the same with ioyful perseuerance. Cause (O Lord) that the memorie and desire of this holy Sacrament fal not from me: otherwise I know that my heart will waxe faint, and I shall bee constrained to say with the Prophet, *My heart is withered within me, that I forget to eate my bread.* Let not the distrust of mine owne vilenesse deterre and fray mee from such a heauenly meat, so full of comfort to which humble desire, Lord giue thy blessed graunt: *Amen.*

The

The ninth Meditation.

That to abstaine from the Sacrament without iust cause, is an impediment vnto our spirituall profit.

MAny there are in the world who vpon carlesnesse and negligence are not willing for to giue ouer worldly businesse or to take paines to prepare themselues to this speciall part of the seruice of God, abstaine from the holy Sacrament. Others complaine, they want sensible deuotion, and so not finding themselues so fit as they would wish themselues, giue ouer to approach vnto this holy mysterie. A third sort, pretend they are not and cannot be in perfect charitie. A miserable case it is, that men should for meane and transitorie things neglect heauenly: nay, that which is most lamentable, that they should in a

mãner, ſtudy to perſwade themſelues there is no God, becauſe they would take no paines to ſerue him: neglecting all religious duties, and almoſt willing their ſoules ſhould becom like the ſoules of beaſts, mortall and corruptible: that men ſhould be ſo blinde as to hurt themſelues, becauſe their enemies hurt them?

To worke the beginning of a better alteration in theſe mens minds, let them conſider whoſe creatures they are: why God hath ſent them hither, what hee will require of them when they are departed hence.

Now for humane reſpects to neglect any longer our ſeruices due vnto God (amongſt which this of the Sacrament is moſt excellent) it is a great indignitie, where God himſelfe is a party. Who would care for the courſe diet of Egypt, that may haue Manna from heauen? We ſhould be

be carefull, not ſo much what we now doe, as what one day wee may wiſh we had done.

As for thoſe who vpon an opinion of their owne vnfitneſſe and vnworthineſſe, approach not vnto this holy Communion, or rather for that they haue no ſpirituall hunger, but are dull or lumpiſh, hauing no deſire at all, that haue no feruour or deuotion, but are dry and cold: it may be ſaid of them, *holy Father, Forgiue them, they know not what they doe.*

When any finde theſe wants and defects in themſelues, as many doe, they ought to conſider what they ought to doe, for feare of further perill: they ſhould not be diſcouraged, but remember to ſeruc God, not onely in proſperitie, that is, when he ſends them ioyfull and gladſome motions: but alſo in times of aduerſitie, or when he ſends them ſorrowfull: let them

know, that voluntarie want of feruor, which commeth of negligence, is the default, and not that which sometimes felcth not sensible Deuotion: to haue desire and good will, to serue God in this coldnesse, is much acceptable, and sheweth that fidelitie and loyaltie wee owe to God. For scruples of not being in charitie, and the like, we ought not to abstaine from the holy Communion for euery light cause, but to call to minde, for whose sake it is, we are to loue our very enemies.

Bee it thou art wretched and miserable and vnworthy of all good: thou oughtest not therefore to depart from this holy Table: but rather, with the more desire to fly vnto God, considering he is that Lord, who accepteth a sorrowfull spirit, as a sacrifice offered vnto him, that hee is the same now in heauen, that hee was when he was con-

uersant

uerſant in earth. See in the Goſpel, he neuer reiected any ſinner, or diſtreſſed creature that would come vnto him: he reiected not the Publican: hee reiected not *Mary Magdalen*: he reiected not the woman with the iſſue of bloud. Yea wee reade that the blind, the lame, and all that were diſeaſed came vnto him, & that hee cured them all? yea, when they could not come to him, he was content to goe to them.

And heere wee haue further to note, that to come worthily and with due reuerence vnto this holy Sacrament, may bee vnderſtod two maner of waies: one is cõformable vnto the dignitie of the Lord, whom we receiue, and in this ſort commeth not worthily: no, though hee ſhould beſtow all his time in preparing himſelf ſo long as the world ſhall endure: another manner to come worthily and with due reuerence, is, in reſpect

ſpect of that, which God doth require at our hands, which is to come in Faith and, Repentance, and iudging our ſelues, purpoſing to leade a new life, and to walke from henceforth in God his holy lawes. It is in our preparing, as it is in our almes, not according to that a man hath not, but according to that hee hath: in that as much as we can there is nothing wanting.

CHAP. XI.

A Conference betweene the Soule and faith.

Soule.

SHall I bee ſo bold with *Obed-Edom*, as to approach to this ſacred Arke, and receiue the ſame into mine houſe?

Faith. Why mayeſt thou not be ſo bold?

Soule. For becauſe I am weake miſerable, and ill inclined.

Fauh. He who commeth vn-

to

to thee is both the Phyſitian and the Medicine: he himſelfe hath ſaid: The whole need not the Phyſitian, but the ſicke. Hee is the man in the goſpel, that made a great Supper, and bade gueſts to come in and to take part of it, *Luke* 14.16.

Soule. If *Iohn* the Baptiſt ſanctified euen in his Mothers wombe, reputed himſelfe vnworthy to looſe the Latchet of Chriſts Shooes: And S. *Peter*, thinking himſelfe vnworthy of his preſence, ſaid: Go from me, O Lord, for I am a ſinfull creature? how ſhall I miſerable ſinner, dare to receiue vnto me ſo high a myſterie?

Faith. If he deſcended from heauen to ſaue ſinners: if he call vnto him all that are weary and heauy loaden, ſhall hee not accept of thee, if thou come vnto himſelfe, calling thee to come?

Soule. what ſhall make mee ſecure of puniſhment?

Faith.

Faith. Humilitie and Loue By Humilitie thou shalt be exalted: by Loue thou shalt bee rewarded. Come therfore vnto him by this holy meane left vnto thee.

Soule. But if the Bethshemites in the first of *Sam.* 6. were so sharpely punished for loking into the Arke, how may I presume to receiue the Lord of the Arke himselfe.

Faith. The Bethshemites were worthily punished, for that they loked into the Arke of curiositie: they did not honour and reuerence it as they ought to do. Wherfore if thou hast Humilitie and Loue, thou needest not feare punishment of the Bethshemits.

Soule. But I cannot choose but acknowledge with the Centurion, that I am not worthy to receiue Christ vnder my roofe.

Faith. The Lord maketh them worthy who acknowledge their owne

owne vnworthinesse. Wherfore with all humble submission say: O Lord Iesu, I come vnto thee, beseeching thee to turne away thine eye from my sinnes: if thou wilt behold them, behold them Lord not as Iudge to punish them, but as a Physitian to cure them. Cause I beseech thee that my infirmities, may happen to thy greater glory, as the infirmitie of him did, that was borne blind, *Iohn* 9. 3. Thou delivering me a sinner, by so much the more shall thy glory shine, by how much the more I am vnworthy and miserable.

CHAP. XII.

Another Dialogue betweene the distressed Sinner, and Faith.

Sinner.

I Am not worthy to approach vnto so high a place, as the Table of the Lord: and therefore

fore I come so seldom as I doe.

Faith Didst thou doe this of true humilitie, and not of negligence rather, it were well. But I doubt thou dost it of sloth, because thou wilt not take paines to repent as thou oughtest.

Sinner. The very truth is, I am afraid.

Faith. Why man? let the loue of him that so louingly calleth thee abandon feare.

Sinner. But I am sinfull in my owne conscience, conscious to my selfe of sinne.

Sinner. Who can say his heart is cleane? all haue sinned, and all haue gone astray.

Sinner. But my sinnes are grieuous, and therefore I absent my selfe.

Faith. Are they grieuous? and therefore thou shouldest rather seek a remedie where it may be had.

Sinner. But I haue not sensible deuotion to seeke.

Faith

Faith. Though we cannot be as strong as *Sampson*, wee must not let all alone, Christ will accept a good heart.

Sinner. But I cannot so well dispose my selfe yet, by reason of the affaires of this world.

Faith. God willeth vs by his Apostle Saint *Peter* to cast all care of earthly things vpon him, because we should cast our care about heauenly.

Sinner. But may I be so bold, as to come and be partaker of so holy a mysterie.

Faith. Thou maist, and therefore prepare faith and a penitent heart, and come in the name of God. Heere is the wine that makes glad the heart of man; what better comfort, then from the Comforter himselfe? comfort thy selfe therefore in God, let him be thy onely comfort: So be it.

CHAP.

CHAP. XIII.

A spirituall complaint of the Soule

VVHat shall I doe, my sweete IESV? for two most strong Captaines doe greatly assault me, that is to say, Feare and Loue: Feare obiecteth to my minde, the highnesse of this most diuine Sacramẽt, which doth make me draw back my foot: but loue sheweth me the excellency which this admirable mysterie doth procure, and makes me that with pleasant desire I dare goe on and come into thy sight. O my Sauiour, what shall I doe? if ouercome with feare, I depart further from thy holy Table, when thou hast said: *Vnlesse yee eate the flesh of the Sonne of Man, you shall not haue life in you.*

If I be ouercome with Loue, shall I be so bold without Feare to receiue the Sacrament of so great

great a Maiesty? What then shall I doe (O my Sauiour?) I know well the one cannot please thee without the other: for seeing thou art our Father, Loue is worthily due vnto thee: and seeing thou art our Lord, Feare and Reuerence.

Wherfore I determine to giue my diligence to both, to receiue both into my company. Loue shal cause that I come often and willingly, Feare that I come reuerently, and with diligent preparation. And thou my most gentle Redeemer, seeing thou vouchsafest to inuite me so often to thy sacred feast, bring to passe that these two Captaines may not forsake me. O my heauenly father: for that thou hast bound mee with so many benefits vnto thee, and eyed me with so great bonds of loue, I beseech thee by the same Loue wherewith thou doest alwayes prosecute thy only begotten and beloued Sonne, that

that thou wilt not leaue mee so bound, but rather draw mee to thy Sonne, seeing thou hast promised it to mee by the Prophet *Osea*, when thou saist, I wil draw them vnto me with chaines of Loue. Remember also (O my blessed Sauiour) that thou hast promised this drawing, when thou saidst: *When I am lifted vp from the earth, I will draw all things vnto my selfe.* Now O Lord thou art exalted, it remaineth that thou draw my heart vnto thee: and when it cannot finde where it may rest, like the Doue, it may returne to thee the Arke of saluation. But if thou O Lord, doest not stretch forth thy hand to draw it vnto thee into the Arke, it shall stay without doores, and soone perish in the Waters: Lord Iesus receiue me in, and I shall bee safe. Say vnto my soule, I am thy saluation, *Psal.* 5. 3.

CHAP.

CHAP. XIIII.

Of renouncing dangerous impediments, which hinder the worthy Receiuing of this holy Sacrament.

THere is (saith the Wiseman) a word clothed with death, God grant that it be not found in the House of Israel. And there is too (saith the Apostle) an vnworthy receiuing of Christ vnto cõdemnation, *1. Cor.* 11. 27. And God grant it bee not found amongst the Israel of Christ. That which is to some the sauour of life vnto life, and these are the worthy Receiuers: the same may bee vnto others the sauour of death vnto death: and these are the vnworthy.

What is therefore more needfull then to remoue all dangerous impediments, which may hinder the fruit and efficacie of so

so high a mistery, as to purge vs of the leauen of sinne and maliciousnesse, of all sensuall desires, faithles cogitations, impenitent affections, and all other euills whatsoeuer, which may withdraw the hart of man from God, & hinder the good of this soueraigne medicine of our soules?

The Sunne to them which are in health is pleasant and wholesome, but vnto those who are pained in the head, it falleth out to be far otherwise. A potion receiued in due season, doth helpe the Patient. The showres and dewes of heauen make the tree wel planted to prosper & fructifie: but that tree which hath some worme at the root, & doth wither vpward, doth more and more decay for all this moysture The soule rooted in faith & charity is a good Plant, whom this heauenly dew doth nourish: a corrupt conscience is that Worme which maketh the wi-

thered tree to fade away so long vntill the Master of the vineyard say, Cut downe the vnprofitable Tree, Why cumbreth it the ground? Now therefore, that the faithfull Christian may be as the Tree planted by the waters side, *Psal.* 1. which shall bring foorth his fruit in due season, let him in the name of God remoue all dangerous impediments, as enuy, euil cõcupiscence, infidelity, and the like: that he eat not of this Bread, and drink not of this Cup of the Lord vnworthily.

The tenth Meditation.

COnsider that the old Israelites did not receiue Manna, so long as there remained in their houses the leauen of *Egypt*: So, so long as sinfull desires remain in our hearts, we receiue not as we ought to receiue our heauenly Manna.

2. Consider that to come vn-

worthily to the holy Eucharist, as without faith, without deuotion, without repentance, without reuerēce is very dangerous.

3. Consider how respective wee should bee in comming to this holy mystery, how carefull, how religious.

4. *Salomon* saith, *When thou sittest to eate with a Ruler, consider diligently what is set before thee, Pro.23.1.*

5. *Abraham* when he was making his Offering to God, *Gen.* 15.11. the fowls came to hinder *Abrahams* offering, as wāddering thoughts would do ours: *Abraham* arose & droue them away.

6. In the first of *Sam.* 21. *Abimelech* asked *Dauid* if his men were cleansed before they were permitted to eate of the shewbread.

7. God said to *Moses*, Put off thy shooes, for the place where thou standest is holy ground. *Exod.* 3.5.

The

The Frute.

THe frute of this Meditation is, to prepare our selues in the best and most reuerent manner we can, that we eate not *Panem Domini contra Dominum*, the Bread of the Lord against the Lord, as S. Austin speaketh of: to remoue all dangerous impediments, to be sorry for our sinnes past, and resolue vpon a perfect amendment for the time to come.

The Soliloquie.

SEest thou not my soule, that it is thy part to come with all deuotion & attention of minde to this holy Sacrament? Remember that when God *Exo.* 19. 13. was to talke with *Moses* vpon the Mount: how he commanded that neither man nor beast should approach to the Mountaine, least *Moses* by the sight of

any Creature should bee disturbed: yea, that he should haue fitter opportunity of attention without distraction, the whole hill was couered with a great & darke cloud, the multitude were commanded to sanctifie themselues, yea, to wash their very cloathes.

No otherwise (my soule) doe thou, that no euil affection come with thee vnto the holy Altar, which may draw thee from Deuotion: heere God doth expect thee. Consider with thy selfe, that he can neuer be truely desired and loued of thee, vnlesse in comming to this sacred Table, thou cleane forget all earthly thinges. Heare what the kingly Prophet saith, *Psal.*44.11. *My daughter, hearken and consider, incline thine eare Forget also thine owne people, and thy Fathers house, so shall the king haue pleasure in thy beauty, for he is thy Lord God and worship thou him.* But (O Lord)

Lord) what shall I doe to attaine this Deuotion? For my minde doth remaine so corrupt, since that generall fall of our first Father *Adam*, that oftentimes against my will, it wandreth vagrant where it should not: what shall I doe, when my infernall enemy inducoureth by many earthly occasions, to draw me away from this heauenly Table, and to come (which is no lesse fearefull) vnworthily vnto the same. Thou seest (O mercifull Iesus,) in what state I stand, that is to say, how weake I am by nature, helpe I beseech thee, my weakenesse with thy holy grace that all defects removed I may approach vnto thy heauenly Table, with heart and soule prepared.

CHAP. XV.

Of preparing our selues before wee come to the most holy Sacrament.

If in our earthly affaires wee oftentimes forget heauenly, good reason it is that in our heauenly, we should much rather forget all earthly, and prepare our selues to this so solemne a seruice, which doth consecrate man vnto God.

Christ sent two of his Disciples before to make readie the vpper roome, where hee would keepe his Mandie with his Apostles: our Faith and Repentance, as two messengers must prepare before the vpper roome of our soules.

When God appeared vnto his Seruant *Moses* in the bush, he willed him to put off his shooes because

because the place was holy. The place where thou standest (saith he) is holy ground, *Exod.* 3. 5. The Israelites keeping their Passeover, put leauen out of their houses. Christ washeth his Disciples feet before he did eate with thē, or they with him: say *S. Peter* what hee will, we haue need to be washed. The Prophet *Dauid* saith, *I will wash my hands in innocencie, and so will goe to thine altar. Psal.* 26. 6. Hester comming to finde grace and fauour in the sight of *Ahashuerosh*, first humbleth her selfe by fasting & prayer. *Iacob* comming for a blessing, putteth on *Esaus* garment. Wee are approaching to the Lords Altar, we are comming for a blessing, seeking fauour, what should we doe else but wash our hearts by Faith in the bloud of the Lamb, humble our soules, by fasting, before wo participate of the Blessed Sacrament, as if wee will serue God, before we serue

ont ſelues and ſo come and take vnto vs the garment of Chriſts righteouſneſſe?

Againe, it behoueth euery one that will ſafely come to this Table of the Lord, to direct all his affections and deſires to God onely, to doe nothing, to affect nothing, but Gods pleaſure reſpected.

For him that will rightly be partakers of this holy myſtery:

1. Faith is neceſſary, wherby he beleueth remiſſion of his ſins in Chriſts merites.

2. Repentance is neceſſarie, whereby he acknowledgeth the greatneſſe of his ſinne, iudgeth himſelfe: and iudging himſelfe, he ſhall not be iudged of God.

3. Charitie is required, wherby the minde is at peace & quiet with God and men: and he that dweleth in charity (ſaith S. *Iohn*) dwelleth in God, and God in him: dwelleth in God, what more ſecure? and God in him, what

what more sweet?

4. Attention must be had, that he be not carried away from respective deuotion: and chiefly from the meditation of Christs passion, his resurrectiō the third day, his descention into hell, his ascention vp into heauen, his glorious sitting at the right hand of God, from whence hee shall come at the end of the world, to iudge both the quicke and dead.

5. Constancie is necessary, or a resolution to bee constant, for he hath sayd, *be thou faithfull vnto death, and I will giue thee a crowne of life*, Reuel. 2. 10.

The eleuenth Meditation.

CONsider how busie and carefull *Martha* was (*Luke* 10.40.) to receiue Christ into her house, and therefore much more carefull should euery one be to receiue him into his heart.

2. Consider what reuerence

and deuotion is meete by that of the Prophet spoken of Christs entrance into the soule: *Be lifted vp ye euerlasting Gates, and the King of glory shall come in.* Psal. 24. 6.

3. Consider that to entertaine an earthly Prince all things are made decent and cleane.

4. Consider it was said to him that came to the marriage feast after an vnseemely manner: *Friend, how camest thou hither, & hast not on a wedding garment?* Mat. 22. 12.

5. Consider how the Apostle Saint *Peter*, when Christ would wash his feete thought himselfe vnworthy that so great honour should be done vnto him.

The Fruits of this Meditation.

THe first is, to prepare vs with al humble reuerence, but chiefly to offer vnto God

God the sacrifice of a broken & contrite heart, that as his body was broken for vs, so should our hearts be broken by contrition for our sinnes.

2. The second is, to crie out with the Prophet: *Crea in me Domine, mundum cor:* Create in me, O Lord, a new heart.

3. The third is, to become surneighors of our selues: and call a little consistory in our own soules.

CHAP. XVI.

A forme of confessing our sins, before we come to receiue the most holy Sacrament.

O Lord, thou art not wont to driue away sinners, but callest them, & conuertest them to thee: Thou art he that hast said, *Mat.* 11.26. *Come all that are weary & heauie loaden,*

It was publikely ſpoken of thee, that thou diddeſt receiue Publicans and Sinners, and didſt eat with them. O my Lord thou art now at the throne of mercy and therefore haſt not changed thy nature, which thou hadſt ſometimes heere in the world. O my Lord, thou ſtill calledſt them from heauen, whom thou didſt once call on earth: wherfore comforted with this remembrance of thy loue, I come vnto thee loaden, and labouring, and burdened with my ſinnes. I come as the ſicke to the Phyſitian, beſeeching thee to heale me: as a ſinner to the well-ſpring of Life, beſeeching thee to reuiue me, I acknowledge, I acknowldge my great vnworthineſſe.

If thine owne holy Apoſtle or as hee ſeemed, Prince of the Apoſtles, could cry out and ſay: *Go from me (O Lord) for I am a ſinfull man:* how much more ſhal I, who am the chiefe of ſinners, ſay

say, I am not worthy to whome thou shouldest come: Nay, I am not worthy to come vnto thee, much lesse to receiue thee?

It was lawfull for none to taste of the Shew-bread, which was onely a shadow of this profound mystery, but only for him who was cleane and sanctified: how shall I eate thereof, who am so far remoued from cleanenesse?

It was so great an offence to touch thy sacred Arke, that *Vzzah* stretching out his hand to touch it (2 Kings 6.7.) was sodainly stricken: how can I not then but feare and tremble?

O Lord, as I feare thy greatnes, so doe I also feare the multitude of my sins. I am that Foole, *Psal* 14. that said in his heart, *There is no God.* I lined so dissolutely, as (by manners I professed as much) I feared not thy iustice I dreaded not to transgresse thy Lawes. I rendred not thankes as

I

Lord? What other thing hath my life beene, then a daily warr against thee? What other thing haue I done by my sinnes, and careleſſe comming vnto this miſtery in former times, then offered thee open wrong, ſtricken thy bleſſed Head with a Reede? My ſins haue been the Speare that goared thee: the Thornes that pierced: thee how therfore ſhall I be ſo bold as to come vnto thee? Shall I repoſe thy ſacred body in a den of Dragons, a neſt of Scorpions? what other thing is a ſoule full of ſin? wherefore doſt thou caſt thy childrens bread vnto dogges, and thy precious Margarite to Swine? How wilt thou reſt with me (O my Lord) which art the purity of a Virgin, the fountaine of all pulchritude? Thy moſt holy body taken from the Croſſe, was wrapped in fine linnen, laid in a new Sepulcher, wherein neuer any was laide, but what part of my

my soule is cleane? What new? How then shall I receiue thee, (O my Sauiour and Redeemer?) I am ashamed so often as I behold my selfe in such a state: I blush, considering what I am, & whither I am about to come. My refuge is, to flie vnto thy mercy, according to which mercy, O Lord, looke vpon me. Did the stones cleane asunder, when thou sufferedst thy Passion, and shall my stony heart be nothing mooued, for whom thou didest suffer? Did the earth moue, and shal my earthly minde stand vnmoueable, like a dead center? No, no: I am mooued, O my Sauiour.

Another forme of confession.

TAke it not heynously (O my Lord (that being such a one as thou seest me to be, I dare presume to come into thy sight: I remember, thou wast not offended

offended with the poore woman, which had the issue of bloud, (*Mat.* Chap. 6.) but didest accept of her, sayng: *Be of good comfort Daughter, they Faith hath made thee whole.* I haue a greater issue, and come to thee, to thee to be cured.

I call to mind *Mary Magdalene*, who washed thy feete with her teares, and wiped them with the haire of her head. Behold, heere lieth a Sinner, which hath more sinns, but fewer teares: she was not the first nor the last whom thy mercy receiued: Receiue me (O Lord) though I haue not shed so many teares as may wash thy feete, yet hast thou shed as much bloud as can wash away my sinns. O my Lord thou hast not changed thy office and nature, though thou seemest to be farr away.

I reade in the holy Gospell, that all that were sicke and diseased did resort vnto thee: and that

that the multitude (in the sixt Chapter of *Luke*, and verse 19) sought to touch thee: for there went Vertue from thee. The Leapers came vnto thee, and thou stretching forth thy blessed hands diddest heale them: thou gauest vnto the blinde their sight, vnto the lame their limbes Thou diddst cure the sicke, dispossesse the deuil, raise the dead, and canst thou now forget to shew mercy, which art mercy it selfe? I come vnto thee, O my Redeemer: I come vnto thee, O eternal Creator of heauen and earth: beseeching thee, that as the holy King *Dauid* did accept at his Table, & shew fauour vnto *Mephibosheth*, 2 Samuel 9. 11. though of himselfe deformed: yet for the loue of *Ionathan*, of whom hee was descended: willing thereby to honour the son for the Fathers sake So may it please thee, to admit me, though of my selfe most deformed in the

loue

loue of him, in whom thou art well pleased.

I offer vnto thee (O Lord) an humble heart: and had I many hearts, I would offer them all vnto thee. Lord, I can bee no more without thee, nor liue without thee then can this body of mine remaine, when life is taken from it. Wherefore, necessitie driueth me vnto thee, and hope of mercy ministreth boldnesse: by how the much more vnworthy I, by so much the more art thou glorified in shewing mercy to me thy poore and vnworthy seruant.

CHAP. XVII.

A Meditation on these words:

Whence commeth this, that my Lord commeth vnto me.

HE bringeth himselfe, that sendeth not another: Hee which

which hath so many spirits his ministers, commeth himself vnto his seruants, hee visiteth his sicke, lifteth vp and comforteth the fallen, helpeth the afflicted refresheth the hungry with his owne body and bloud, who aboundeth with so many, so diuers meanes & medicines, as to whom the fulnesse of the whole earth doth appertaine. He bruggeth himselfe vnto thee (O my soule) as a father, when he prosecuteth thee with loue: as a brother, when he maketh thee by adoption the Sonne of God: as a fellow, when he appointeth thee a Co-heire of his heauenly kingdome, as a heauenly repast for thy eternall comfort: as an Intercessor for the remission of thy sinnes. O the wonderfull loue of the Sonne of God: *vnde venit?* from whence commeth this, that my Lord commeth vnto?

CHAP.

CHAP. XVIII.

A meditation vpon these words of the Centurion.

Mat. 8. 8.

Non sum dignus vt intres sub tectum meum.

Lord, I am not worthy that thou enter vnder my roofe.

O Lord haddest thou rather bee at another mans house with dishonour then at thine own with honour? at least (O good Iesu) if thou hadst no respect of thine honour: if thou castest vnder foot all praise and renowne, if thou takest vnto thee euery vile sinner, yet haue regard to thy estate? Lord, I confesse, *I am not worthy that thou shouldest come vnder my roofe*: Thou knowest my pouerty and need: I haue this

this poore pottage farre vnmeete to entertaine so great a guest as thou, O my Lord. This body is not compact of gold and Siluer, but of dust and ashes and also subiect to infirmities, diseases, and death. This Soule ioyned to my body is farre from that holinesse it should be indued withall, farre vnmeete a place it is for such a personage. I am altogether confounded, I tremble and shake at the comming of so great a Guest into so poore a house, as my soule is.

CHAP.

CHAP. XIX.

A Meditation vpon these Words:

Tantùm dic verbum & sanabitur anima mea.

But onely say the word, and my Soule shall liue.

AND art thou ignorant (O my Lord) who thou art? what a one and how great? Thou art GOD Omnipotent, thou Lord of all, thou art the Creator of heauen and earth, and whatsoeuer is contained in the vast compasse thereof: thou hast raised me vp, as all other things else of nothing, thou hast cloathed me with this body and hast giuen me in my first creatiõ a right and righteous soule; thou hast restored this soule saine from the state of innocẽcy; thou hast illuminated it by grace, and washed it in the sacred Font of Ban-

Baptisme. O my Lord, thou art he that rulest and gouernest me, thou wouldest for my sake become man, die for me, suffer for me the very death of the Crosse; so much could Loue and Charitie prouaile with thee: Lord, thy Grace is sufficient, And wilt thou turne then into my house to refresh my faint soule, to cure me being weake, and heale mee being sicke? Will not the onely word suffice, wherewith thou hast cleansed the leapers, dispossessed the Diuels, raised the dead? It will suffice, O my Lord, the Centurion sayd vnto thee, *Matth. 8. 8. I am not worthy that thou shouldest come vnder my roofe: Dic verbum & sanabitur seruus meus*: so say I vnto thee: *Dic verbum, & sanabitur anima mea*; say the word, and my soule shall be healed.

CHAP.

CHAP. XX.

A Meditation vpon these words:

Matth. 8. 7.

Veniam & curabo eum.

I will come and cure him.

IF it please thee so, neither wilt thou haue it otherwise, behold thy seruant, bee it vnto mee according vnto thy word. Come downe Lord Iesu, or euer my soule dyeth. Now a way lyeth open vnto thee, O my soule, I will shew the great ioy, reioyce, and be glad, for thy Creator commeth vnto thee, thy Sauiour commeth vnto thee who hath fought with thy enemies, sustained wounds, spent his life for thee: behold how he desireth to enlarge thee with the most ample gift of his most blessed Diuinitie. Where wilt thou lay vp these things my soule? how great is hee to whom the thrones

thrones and dominions serue, on whom the holy host of heauen doth attend?

O my soule, admire the wonderfull purtie, and ineffable dignity, wherewith he hasteth to visit thee, and maketh speed to come vnto thee: but arise, run forth to meete him, hasten his meeting, reioyce and congratulate for the comming of such a gueſt: cry with a deuout heart: *Lord, what is man, that thou art so mindfull of him?* Psal. 8. 2.

The Soliloquie on these words.

Luke 1. 43. *From whence commeth it?*

LOrd, how much doest thou submit thy selfe, while thou doest not disdaine to enter into the vile cottage of my soule? It was sufficient for thy loue, to be borne for mee in a stable. That thou descendest from heauen to rest in the wombe of the blessed

sed Virgin, was not such a marvell, for that it was the wombe of a most pure creature. O holy *Elizabeth*, who being visited and saluted by the mother of this Lord considering the dignity of this Maiesty didst say, *Whence commeth this vnto me, that the Mother of my Lord commeth to me?* Therefore what shall I say, to whom the Lord himself commeth, by infinite parts far above the Virgin *Mary*? he commeth vnto me, not only to visit me, but also to vnit me vnto him, and inrich me with heauenly gifts. O my Soule, I greatly reioyce, that thou hast deliuered to Iesus of thine owne will, the gouernment and possession of thy selfe, but vnderstand that by this act thou art bound to proclaime open war to all sins, the capital enemies of the Lord to whom thou art deliuered, neither canst thou any more, without manyfest offence of rebellion

bellion, giue an entrance of fine into thine house, now dedicated vnto Christ. O my soule, enter into consideratiõ, see with what bond of re- louing Iesus, who hath loued thee first, thou art bound. O God, how vnlike are thy doings to the actions of the Princes of this world.

King *Ezechiah*, 2. *King*. 20. 13. that he might declare his fauour vnto the Ambassadours of the King of Babel, shewed them all his riches and treasures, not giuing them any part therof. Thou doest, O our most gracious Lord, not only shew vs thy treasures, but freely bestowest them vpon vs. I see not (O my soule) how thou art able to recompence so great good-will, onely yeeld thy selfe wholly to the loue of thy Redeemer: for it cannot bee that thou shouldest serue two Masters. It cannot be that the Arke of God: and the Idol of Dagõ (1. *Sam*. 5. 4) should

ſtand in one temple: If thou proſtrate thy ſelfe to the loue of creatures, thou ſhalt vnder-goe a hard ſeruitude; but if thou follow Chriſt, thou ſhalt finde reſt and quiet. O my ſoule, we were created to ſerue and worſhip God, what higher part of his worſhip, then to come and bee partakers of his Dietie. O my Soule be prepared.

CHAP. XXI.

A Meditation vpon that which S. Paul teacheth in the firſt to the Corinthians, Chap. 11. 28.

CONſider that the Apoſtle in the preparation to the moſt holy Communion, requireth three things: the firſt is, that the Communicant examine his own conſcience, which is ſignified in theſe words: *Let a man proue himſelfe, and ſo let him eate of this Bread, and drink of this Cup.*

Cup. If hee finde his Conscience defiled with sinne, let him make an humble and penitent confession of the same.

2. Secondarily, the Apostle would that the holy *Eucharist* be receiued worthily, otherwise the danger is great: for he which with a corrupt minde and euill intention approacheth vnto the Lords Table, eateth and drinketh his owne iudgement.

3. Thirdly, S. *Paul* would that a difference bee made betweene these holy elements, consecrated to a most diuine vse, and the prophane repasts of the body only.

For the first of these. Let a man proue or examine himselfe: in prouing, or examining himselfe, first hee is to consider whether hee stand in the true faith of Christ, be sorry for his sinnes past, haue a purpose to leade a new life for the time to come.

Secondly, in prouing himselfe, hee must goe ouer al the ages of his life, all places wherein he hath liued, all companies wherein he hath conuersed, to what faults hee hath beene most inclined, and so rip vp his sinnes passed, as so many scarres, and then goe to Christ the Physitian that will cure them all.

Thirdly, let him endeuour to be a worthy Receiuer, comming with all humilitie both of body and minde,

Let him take heed that he put a difference betwene the Bread and wine in this most holy Sacrament, and that which is common.

why in the old Law was the Lambe brought home foure dayes before it was offered: sure, that tryall might bee first made, whether or no hee were fit to be offered.

why was the Passeouer eaten in

in habite of Pilgrimes? To shew that at this celebration wee should call to minde that we are but Pilgrimes in this world.

Why was it eaten with staues in their hands, and in haste, with staues, weake men need staues; especially the staffe of Faith, in haste, because we are in the way wherin we haue no long continuance.

CHAP. XXII.

A Meditation vpon that of the Prodigall Sonne; when hee was receiued of his Father, Luke 15. 20.

THose three things before instituted, which the Apostle requireth in our preparation to the LORDS Supper, may be considered in the receiuing home into his fathers house of the Prodigall Sonne.

First, he feeleth with griefe his own misery, he acknowledgeth his owne vnthriftinesse: confesseth his sinne, whereby meritoriously he craueth pardon, which done, his father receiueth him.

2. Secondly, he is cloathed with a new garment, the best in the Wardrobe, which may signifie the cloathing of righteousnes, which is made white in the bloud of the Lambe, *Apoc.* 7. 14.

3. After all, he sitteth downe at the Table, eateth the fat calfe, and because he was pined with miserie, he had musike to reuiue his spirits, and so he is receiued home with much ioy.

The Soliloquie vpon this preparation.

LOrd, although thy Apostle had neuer mentioned the puritie of conscience, which is required in comming to this Diuine Sacrament, who would not iudge, that thou the fountaine of all

all puritie, oughtest to be receiued with a pure & cleane heart? O most mercifull Lord how little doest thou require of vs to eate of that Lambe that taketh away the sinnes of the world. The Iewes, to eate their Paschall Lambe, which was but a shadow and figure of this: ought to prouide them a Lambe of a yeare old: *Exod.* 12. 13. without blemish; which roasted by fire, should bee eaten with sweet bread, and wilde Lettice, with their loynes girt, with their shooes on their feet. But vnto the eating this true Lambe which taketh away the sinnes of the world, wee come with the sweet bread, to wit, the assured hope of delight, hauing our loynes girt with chastitie, our feet shod with pious affections, because our passage is by stony places? though the way be hard, the ende of the way wil be ioyous.

O how true it is (my louing Iesus) which thou hast saide of thy Law, *Mat.* 11.28. *My yoake is sweet, and my burthen light?* Yea, truly, so light and sweet, that if there were not that would imagine a labour in the, Precept it should not deserue the name of a burthen or yoake.

O my Soule, now thou seest to how few things Christ hath bound thee, and how he hath giuen thee aboundāce of his grace in this life, by the benefit of this most holy Sacrament: and will giue thee in the other life eternall glory. Onely take heed to thy selfe, that seeing the Lord of his infinite goodnesse, hath giuen thee so easily this inestimable commoditie, thou doest not againe relapse into euill.

Consider earnestly what thou shouldest doe? not to receiue regardfully so gentle a Lord, which commeth to enrich thee with his gifts, were great inhumanitie,

manity, very pernicious vnto thy ſelfe: but to receiue him vnworthily by thy default, were meere ſloathfulneſſe, which procureth iniury to him, and puniſhment vnto thy ſelfe.

Thou ſhalt doe well to imitate the example of the poore Country-man, who vnderſtanding that the King would reſt in his houſe, remoued all things which he thought might offend the Kings eyes, did very diligently ſweepe all his houſe, and although he could not beautifie it according to the worthineſſe of ſuch a Gueſt, yet hee did as much as he was able, to receiue him in ſeemly and decent manner: hee goeth to meet the King with all ſpeed, receiueth him with great ioy, giueth him many thankes for this ſo great fauour If then, ſo many things are done to an earthly King, what wilt thou doe (O my Soule) to the King of Kings, who commeth

not to liue at thy coſt, but to impart his good gifts vnto thee.

Labour therefore in cleanſing and decking thy ſelfe, hang the Chãber, or vpper roome of thy beſt Deuotion with the tapeſtry of holineſſe, and welcome him with loue, who of loue ſaith: *My delight is to be with the Sonnes of men, Pro.*8.31.

In the ſecond of *Kings* and ninth. the Shunamite ſaith vnto her Huſband, there is an holy man that vſeth to goe by vs, let vs make him a little Chamber, and ſet him there a bed, and a table, and a ſtoole, and a candleſtick, and it ſhall be that when hee commeth vnto vs hee ſhall turne in thither So Chriſt comming by vs, let vs make him a Chamber of Humilitie, a bed of Charitie, where hee may reſt, a table where he may take his repaſte, a ſtoole where hee may ſit by vs, a Candleſtick of holy meditation, which may giue light vnto

vnto the house of our soules, that so as he passeth by he may tarrie in, and make his abode with vs.

CHAP. XXIII.

A Meditation for the day we are to Communicate.

IN what day you are to communicate, as soone as you awake, early in the morning, think that the Lord doth expect you this day, at his heauenly Table. Thinke of putting on the inward ornaments of the soule, as Faith, Repentance, Deuotion, Charity, humblenesse of minde, and such like.

1. Consider how Christ in his Conception, tooke our Nature, and that we in his spiritual conception of him are to participate of his nature.

2. Consider you are to receiue him this day in the state of grace who

who shall one day receiue you in the state of glory.

3. Consider that of the first eating it was said: *That day thou eatest thou shalt dye:* but by this eating, that day thou eatest thou shalt liue, *Ioh.6.*

4. Esteeme thy selfe vnworthy, and say; sweet Iesu what loue is this thou pursuest mee withall? Behold Lord, I prepare my selfe this day to receiue thee into the poore Cottage of an humble heart: but alas, the Wise-man *Salomon* himselfe when he had in many yeares, and by much cost built thee a Temple, (as in the first of *Kings*, and the eight chapter) did not withstanding maruaile, that thou the God of all Maiestie, wouldest vouchsafe to abide and dwell in it. What shall I say, who haue bestowed so little paines, so smal cost in preparing thee a Temple? I beseech thee to turne my soule into a house of Prayer, and to whip

whip out all euill affections, that it may be rightly said to be, *Domus tua*, Thy house.

5. Now holinesse saith the Psalmist becommeth thy house for euer.

CHAP. XXIIII.

A Meditation vpon the history of Zacheus, *Luke* 19. 2.

ZACHEVS desirous to see Iesus, but for that hee was of a low stature, hee could not for the presse, wherefore hee goeth vp into a Sycomer tree where CHRIST should passe by.

2. Christ passeth by, and casting his mercifull eyes on *Zacheus* said, *Zachee, make haste to come downe, for to day I must abide in thine house.* Hee came down then reioycing, and receiueth him into his house, thinking

king himselfe greatly rewarded.

3. The Iewes when they saw Christ turne into the house of a sinner they murmured: which *Zacheus* perceiuing, turning to Christ, he saying, *Behold Lord, halfe of my goods, I giue to the poore, and if I haue defrauded any man, I restore fourefold.* Iesus answering saith, *Saluation is come vnto thy house.* Think of *Zacheus*, though little in body, yet great in example, rich in goods, but richer in goodnes, emptying his house of earthly riches, but filling it with heauenly: giuing not to them that can giue againe but to the poore who had not to giue againe: think how he dealt wisely, proning his owne Will, making his own hands his Executors, his owne eyes his ouerseers.

The Application of this Historie.

THat thou maist bee partaker of saluation which is offered

in

in this Sacrament, it is necessary that thou bee desirous to know and taste Christ, who is after an heauenly manner contained in the same. And to know him it is necessary, first, that thou lift vp thy minde on high and consider his greatnes, keeping in the meane while, the ground vnder thy feet, as *Zacheus* kept it when he stood vpon the tree, that is, to procure that temporall businesse be then vnder our feete, and not ouer our head.

2. We must receiue our Lord, not with melancholy or anguish of mind, distracted with worldly thoughts, but as *Zacheus* did receiue him with ioy, which springeth from a vehement affection towards this holy Sacrament.

3. Consider that it is not sufficiēt to receiue Christ into our house, and then put the hand in the besome, but we must furnish the sacred Communion with good

good workes, by relieuing the neceſſities of our poore neighbours, after the example of *Zacheus*: and he which doth ſo, ſhall heare that comfortable voyce, *This day Saluation is come into thine houſe.*

As *Zachee* was willing to receiue Chriſt into his houſe, ſo let vs be willing to receiue him into our hearts: as Chriſt ſayd vnto *Zachee*, This day muſt I abide in thine houſe, ſo ſaith hee vnto euery one of vs, This day muſt thy Redeemer abide with thee.

The Fruit.

THe fruit of this Meditation ſhall be, to deſire and aske of Almighty God, an affectiō to this Sacrament: from which affection ſpringeth ſpiritual cōſolation, neceſſary for the receiuing of the holy Sacrament.

The Soliloquie.

OMy bountifull Ieſus, how liberall art thou towards him

him, who doth desire and seeke thee? *Zachee* was held with a desire, but of seeing thee only, and thou not onely didst shew thy selfe of him to be seene, but also calledst him, and inuitedst thy selfe into his house: on whom to augment thy fauour, thou bestowedst saluation: Oh, how well hath the Psalmist said of thee, *All nations seeking thee, shall reioyce and be glad. And let them say alwaies which loue thy sauing health: The Lord be praised.* *Zachee*. thou worthily reioycest, because thou hast him in thine house, which maketh the Angels to reioyce. Only reioyce and esteeme as nothing, if the Iewes murmure, and call thee sinner, since he is at hād for thee which can defend and iustifie thee: ioyne thy selfe to him and he will be as a buckler for thee, and thou shalt also vnderstand how sweete the Lord is: O my soule, thou hast also cause of reioycing,

ioycing, and peraduenture greater then *Zacheus* had, seeing to thee also cōmeth the fountaine of all ioy and gladnesse. Heare what the Prophet *Zachary* saith vnto thee: *Reioyce O daughter Sion, and be glad O daughter Ierusalem, behold thy righteous King, and thy Sauiour commeth vnto thee*: nor commeth hee to exact, or to command any toylesome labour, but only for the cause of saiuing thee and defending thee from the rebuke of thine enemies. Think not that a greater benefit is shewed vnto *Zacheus* then to thee: for whilst thou dost spiritually receiue him in bread and wine by faith, and after a most heauenly manner, he sheweth that he is come vnto thee not onely to conuerse with thee a little and be gone, but bestow saluation, as hee did on the house of *Zachee*, to vnite himselfe to thee that thou maist bee one with him, which is the end of

of this his comming vnto thee.

Who doth not see then, that this is a farre greater benefit then *Zachees* was. O my gracious Lord, seeing thou hast vouchsafed to enter this poore house of mine, giue me grace that it may not happen to me as to the vngrateful *Iewes*, who in the day of Palmes receiued thee with ioy and triumph into *Ierusalem*, but a little after they cried to *Pilate*, *Crucifie him*, *crucifie him*: and casting thy Crosse vpon thy shoulders, cast thee forth of their Citie. Let me die, O Lord before: yea, let me die a thousand deaths, then that I cast thee out of me; for that were to thrust thee out of thine owne house, and my selfe out of Paradise.

CHAP.

CHAP. XXV.

A Meditation vpon these words following.
Luke 19. 5.

Hodié oportet me manere in domo tua.

To day I must abide in thine House.

VVHo am I (O most bountifull Iesus) that thou desirest to abide with me? Who am I that may deserue to entertaine thee the Lord of heauen and earth? what dost thou finde in me, that doeth so much delight thee, and inuite thee to come vnder my roofe? art thou ignorant of my most vile beginning? I am not of the number of that celestial Hierarchie, I am not a Seraphin, not an Arch-angel, not an Angel, no, nor any of the Thrones, or other most

most sacred spirits, my being differs much from theirs, freed are they from all admixture of body, pure, and innocent are they, I was borne in sin, drawing my beginning from the earth, so meane a subiect, I am not worthy, O my Sauiour, of thy diuine presence: happily thy delight is to be with the sons of men? true but I am not *Abraham* I am not *Moses*, I am not as the blessed Virgin: no, I beare not the least similitude of these blessed Saints in heauen, while they remaine in the world. What shall I say? I am sorrie, O my Lord, I am no more worthy to receiue thee then I am: but my comfort is, that as thou tookest mercie on the woman of *Canaan*, & all distressed people that came vnto thee, so thou wilt take mercy vp on me, in that thou sayest, to day thou must abide in mine house: to day, that is, now and for euer *Domine, fiat volũtas tua*, Lord, thy will be done. CHAP.

CHAP. XXVI.

A short Forme of Confession to bee made in priuate, before the receiuing of the blessed Sacrament.

MIserable sinner, confesse and acknowledge with bended heart, and hands lifted vp in the presence of thee Oh God, my many and manifold sinnes, and that I haue transgressed sundry waies against the precepts of the first and second Table: I am sorrie from the bottome of my heart, and it grieueth me that I haue so often offended thee my gracious GOD, I come vnto thee as an humble sutor, to obtaine mercy and pardon for all my offences, I beseech thee to sanctifie me by thy holy spirit, to strengthen my faith against all assaults of my ghostly enemie, to seale vp in mee

mee by this holy Mysterie, that comfortable hope of the life to come. Direct me I beseech thee, now approaching to thy holy Table, that I may abide with thee, and be a fit habitation for thy holy presence, both now and for evermore. When I consider thou didst create me, not being asked: redeeme mee, not being required, it turneth my teares of sorrow into teares of ioy my teares of feare into teares of loue. O my Saviour, shew mercy: for by such great sinners as I am, thou getteſt greatest honour, as thou didst by *Marie Magdalene*.

CHAP.

CHAP. XXVII.

An Admonition mouing Christians to reconcile themselues, and forgiue their enemies before they come to be partakers of the most holy Sacrament of the Lords Supper.

VVHen thou bringest thy gift to the Altar, saith CHRIST our SAVIOVR, *Mat.* 5. 25. *and there remembrest that thy brother hath ought against thee, leaue thine offering before the Altar, and goe thy way, and first bee reconciled to thy Brother, and then come and offer thy gift*, Also in S. *Mark.* 11. 25. he saith vnto his Disciples, *When you stand to pray, forgiue, if you haue ought against any man, that your Father which is in heauen may forgiue you your trespasses* By both which sayings of the Sonne of God, we learne that all our

our oblations and prayers (other wise in themselues amongst the best actions of a Christiã life) are in no case acceptable vnto God, without our reconcilement and charity first had with men. The Wise-man, *Eccles.* 28.23. could thinke it vnmeet in very reason to aske mercy, when wee our selues deny mercy, We may remember, that the vnthankfull debter that would not remit his fellow-seruant, (*Mat.*18.30.) for his vncõpassionate vsage of his said fellow, found himselfe the like measure, that is, iudgement without mercy at his Masters hand.

With what countenance (saith one) can we looke vp to heauen, and say: *Lord forgiue vs our trespasses, as we forgiue them that trespasse against vs;* and yet reuenge with all extremitie, the least offences offered vnto our selues? No, no, hee that seeketh vengeance, shall surely find vengeance

Mihi vindicta, ego retribuam: Vengeance is mine, saith the Lord, I will reuenge. We must let GOD alone to right our wrongs, vnlesse we will vsurpe that power which is onely proper vnto him: for our selues, we should not forget the Wisemans counsell: *Forgiue thy neighbour the hurt that hee hath done thee, so shall thy sinnes also bee forgiuen thee when thou prayest*. Should a mã beare hatred against another and desire forgiuenesse of the Lord? S. *Peter* saith vnto Christ, *Master, how often shall My brother sinne against me, and I Forgiue him* math 18. 21. *vntill seuen times*: No *Peter* (saith our Sauiour) *I say not vnto thee, vntill seuen times, but vntill seuentie seuen times*, that *is, quoties toties*, how often soeuer he sinneth against thee, so often shalt thou forgiue him.

The offering vp of sacrifices in the old Law, was a speciall part of that worship which the people

ple were wont to performe vnto Almightie God as an acceptable ſeruice vnto him. But the Prophet *Eſay* tels them, *Eſay* 1.11. all their offerings were vtterly diſpleaſing vnto him: for why? they were all ſet on cruelty and reuenge: their hands were full of bloud, and therefore God would accept of no Sacrifices at their hands. In our offerings, firſt, the offerer is accepted, and then the offering. Our oblations that are done in loue with God and man, thoſe aſcend like the ſmoke of *Abels* ſacrifice, and are well pleaſing vnto the moſt higheſt

But how ſhould fleſh and bloud forgiue where wrõg and iniurie hath beene offered? That which *Adam* cannot beare, Chriſt can: that which to nature is ſo much againſt nature, and therfore difficult, is to grace nothing ſo, that which Heathen men will ſo hardly brooke, is to

Christians, who haue or should haue a further, perfection, more facile and easie.

Wherefore our Sauiour tels his Disciples of somwhat more then louing them, who loue first. *Ego dico vobis, diligite inimicos*, I say vnto you, loue your Enemies, doe good vnto them that hurt you, pray for them that persecute you: we forgiue, we loue our very enemies, for his sake, who hath done farre more for vs. *What greater loue* (saith Saint *Iohn*) *then for one to giue his life for his friend?* Yet greater was Christs loue, who gaue his life for vs that were his enemies we haue some reason to helpe the distressed, to relieue the poore and needie: for the very beholding of their necessitie doth often mooue compassion: but to loue our enemies wee haue no reason in the world, but onely for his sake, who hath commanded all those who professe his name,

name, and expect his kingdome, saying, *Diligite inimicos*, Loue your enemies. Wee forgiue, and why? Christ hath forgiuen vs. We shew mercy & why? Christ Iesus hath shewed mercy vnto vs *Quid contra nos Proximus*, (saith an ancient Father) shall we see what our neighbour hath done against vs, and shall we not see what Christ hath done for vs? God forbid.

All that wee doe or can forgiue are pence only, Christ hee forgiues talents: wee some few, he ten thousand, for number many, for weight heauy: we shew loue, but Christ shewed loue indeed: loue without example. Were we as ready to remember benefits, as wee are iniuries, wee would be more charitable, then wee often are, writing our benefits in dust, and our iniuries in marble.

But being ready to reuenge, do we know how soone we may.

ſtand in need of God our ſelues? No verily: and therefore we had neede to ſhew compaſſion to others, leaſt wee receiue like for like.

When as now *Iacob* their Father was dead, *Ioſephs* brethren thought *Ioſeph* would reuerge all the wrõg they before vniuſtly offred him their brother: they were deceiued, *Ioſeph* tels them he meant nothing leſſe: *Am I* (ſaith he) *in the place of God? Gen.* 50.19. as if he ſhould haue ſaid: My ſelfe am readie to aske forgiueneſſe of God, and ſhould I not from my heart forgiue you my brethren? as if he ſhould ſay, I do, I doe. Wherfore one ſaith: *Qualem erga te Deum habere vis talem te erga proximum oſtendas*, as thou wouldeſt haue God bee vnto thee, ſo bee thou to thy neighbour that hath offended thee. There were foure things that might haue moued the vngratefull ſeruant, *Math.* 18. to haue

haue forgiuen the debt. 1. That it was his fellow. 2. That the debt was small. 3. That he asked it in humble manner. 4. But chiefely that he himselfe had more forgiuen him in the same cause.

To moue Christians to this loue, Christ our Sauiour goeth further and saith: forgiue, that you may be the children of your Father which is in heauen: for he causeth the Sun to rise on the iust and on the vniust. It was a token, that *Dauid* was of the stocke of *Iesse*, when he would not onely not hurt king *Saul*, his enemie, when he was aliue, but would euē shew mercy vnto his Off-spring when he was dead, *Is there any* (saith he) *of the house of* Saul *that I may do good vnto them?*

They giue testimony, that they are his followers (who praied for his enemies, *Father forgiue them*) who shew themselues ready to remit, & can find in their harts to forgiue offences offered: for it

is not a disgrace or a base thing to remit iniuries as we imagine, but it is a princely thing, *Posse & nolle nocere, nobile*; to be able, but not hurt, it is noble.

8. *Ambrose* told a great Emperour of the world, how Christians of his time did auenge themselues: Our weapons (saith he) are our prayers & teares: we weepe for our persecutors, wee pray for thē, & after this maner do we fight against our enemis. Neither shall our forgiuing go away empty: for this actiue mercie shewed vnto men, shall be rewarded with passiue mercy by him, who hath said: *Blessed are the mercifull, for they shall obtaine mercy*. Hence it commeth to passe, that our enemies may doe vs as much good as the best friends wee haue in the world, whereas in forgiuing them, wee receiue forgiuenesse of God: but for one drop of water giuen, we receiue a gainefull interest, a whole

whole Ocean Sea: for our two Mites the whole treasure of the Temple. We giue small benefits and forgiue some trespasses, but with God there is no depth of his bounty, no nũber of his mercies. If at any time we are iustly moued (as we often are) to awaken our thankefulnesse, or to vse that *quid retribuemus?* of the Prophet, *Psal.* 116. 11. What shall we doe vnto the Lord for all the benefits hee hath done vnto vs? we will take the Cup of Saluation, and call vpon the Name of the Lord: then most especially, approaching vnto this holy mysterie (for of the chiefest benefit, the chiefest remẽbrance is required (which the old Christians in the Primitiue Church well remembring, gaue euident testimonies at this solemne occasion by their deuout Prayers, and by their liberalitie to the poore, their visiting the sick, and other like workes of mercy, which

workes of mercy with *Cornelius* his Almes did goe vp to heauen, *Act.*10.1.

It is wonderfull to consider, and it may doe a good mans heart good, to call to minde the vniforme peace, and peaceable vnion those first Christians retained among themselues, all assembled in one communion of Saints, to worship him on earth with whom they hoped shortly to reioyce in heauen. They forgate not that charge left by Christ at his departure from the world: *By this shall men know that you are my Disciples, that you loue one another*: nor that louing entreatie of *Abraham* had with *Lot. Gen.* 13. 12. *Let there bee no strife between thee and me, between thy heard-men and my heard-men, for we are Brethren.*

Bee of one minde (saith the Apostle. 2. Corinthians c. 13.) *Liue in peace, and the God of Loue and Peace shall be with you.* And to the

the *Ephesians* he saith, *Let all bitternesse, and anger, and wrath, bee put away from you, with all maliciousnesse: Be courteous one to another, forgiuing one another, euen as God, for Christs sake forgaue you. There is but one body, one Spirit, one Faith, one Baptisme, one God, which is aboue all, through all, and in vs all.*

Last of all in this mysterie, as the faithfull finde tranquilitie of conscience wrought within: so also doe they find the spreading of charity towards men abroad: which charity thinketh no euil, belecueth all things, hopeth all things, endureth all things.

When as Christ our Sauiour was now to celebrate his last Supper, he himselfe washeth his Disciples feet, wipeth them with a Towell, giueth a precedent of humilitie & loue, admiteth *Iudas* that bare an euill minde towards him, to his owne dish, giueth him a sop, speakes mildely

vnto

vnto him, which al were tokens of loue: should we not take example by our Lord and Master? when may wee more fitly vse that Hymne of the Angels, respecting the common cause of ioy we haue, *Glory be to God on high, in earth peace, towards men good will*, and not good will in shew, but euen in singlenesse of heart: wherefore to conclude with that of the Apostle S. *Paule Phil.* 2. 1. If there be any consolation in Christ, any comfort, of loue, any fellowship of the spirit, be we of one accord, let the same mind be in vs that was in Christ, who humbled himselfe: wherefore God hath highly exalted him, and giuen him a name aboue all names, that at the name of IESVS euery knee should bow, *Phil.* 2. 10.

CHAP.

CHAP. XXVIII.

Of the manner in particular, how the faithfull Communicant is to examine himselfe.

THat a Christian man is to examine himselfe before he presume to eate of this bread, and drinke of this cup, was before shewed to bee the counsell of the Apostle S. *Paul*, or rather of him from whom S. *Paul* spake. Now of the manner in particular of this examining. The first thing to be considered is, that a Christian man thinke it not grievous to search the secrets and corners of his Soule, which *Dauid*, though a king, & called away with many affaires, yet ceased not so to doe, as appeareth, *Psal.6.*

Then let him goe over the particulars of his whole life, as in what age, in what place, at what

what times, and in what company he hath liued: let him call to minde how hee hath obserued Gods Commandements, the workes of mercy which he hath omitted, the seuen capitall sins, or any one of them which hee hath committed.

In this manner first, how he hath offended in pride, whether he hath desired vaine-glory for the goods of nature, as beauty strength, youth: for the goods of this world, as land, cattel, rich clothing, siluer, gold: for the goods of grace, knowledge, eloquence, wisdome, or other vertues: if he haue despised or mocked others, which haue wanted any of these: if hee hath faigned himselfe by hypocrisie more holy or vertuous then he hath been indeed: if he haue shewed himselfe by boasting to haue magnified himselfe, that hee hath had gifts singular before others: if he hath bin proud of his kinred

or

or friends or fauour, or office, or dignity: if he haue disdained his kindred, because of their pouertie? if he haue been disobedient to Superiours: if he haue trusted in his owne wit: if hee haue loued singularity in speech, singularity in fasting, singularity in prayer, neglecting that which is ordained by the Church: if hee haue been curious in searching into high & intricate mysteries: if he haue been proud in iustifying himselfe, and preferring his owne deeds before the deeds of others.

Secondarily, in Wrath: let him call to minde whether hee hath been mooued or stirred vp to anger against any man: if he haue wished himany hurt in body, goods, or good name if he haue long time kept malice in his mind, oftē thinking how he might reuenge: if he haue vexed or troubled any man by suit, rather vpon spleene then equity, if he

he haue curſed or asked vengeance vpon any, though it were his enemie: if he haue bin impatient in time of trouble, ſickenes, or any other aduerſitie.

Thirdly, in enuie: if hee hath been glad of other mens hurt, and ſorrie for other mens profit, as their good fame, or proſperity whatſoeuer: if he haue in himſelf defamed any, either priuily, or openly, or giuen help or counſell thereunto: if hee haue made debate or diſcord betweene partie and partie, or hath let to make peace and vnity to the vttermoſt of his power.

Fourthly, in Couetouſneſſe: let him bethinke himſelfe whether hee hath taken other mens goods, by theft, or any other ſiniſter or corrupt means, or had a will or purpoſe ſo to do: whether he hath with-holden other mens goods wrongfully from them: whether he hath by faire promiſes fraudulently deceiued any:

any; whether hee hath vſed any falſe wares, light weights, ſcant meaſures, or the like: whether hee hath detained good to his owne vſe, which were intended to the vſe of others: whether he hath for aduantage ſake, vſed falſhood in word or deed: whether hee hath with-drawne his hand from charity, and refreſhing poor people when he might haue relieued them: laſt of all, whether he hath been deſirous of heaping vp wordly goods, rather then of laying vp treaſure in heauen.

Fiftly, in Sloth: if hee haue beene negligent or careleſſe in Gods Seruice, eſpecially vpon the Sunday, and holy day: ſlothfull to come to the Church: ſlothfull to pray when hee was there ſlothfull to heare the Word of God, ſlothfull to apply his mind vnto good thoughts and godlie meditations: if he haue bin careleſſe to reſtraine his eyes from vnlawfull

vnlawfull lookes, or his feete from euill wayes, his mind from euill thoughts: if he haue spent his time in idlenes, or left vndone things he ought to haue done.

Sixtly, in excesse of eating and drinking: whether he hath lightly regarded times of Fasting: whether he hath eaten or drunken at any time vnto surfetting or by excesse hath fallen into dissolute mirth, and wreckelesse behauiour, whether he hath had inordinate delight in eating and drinking, or desired meates and drinkes more costly and delightsome then he ought.

Seuenthly, in Luxury: whether he hath kept in his mind euill and vnclean desires, with delectation: whether he hath not fled the occasions of this sin, as much as possibly he could, and euermore been carefull to keepe his body as the Temple of the holy Ghost.

When he hath remembred diligently

ligently in the secret Counsell-house of his conscience all defects, then let him prostrate himselfe in penitent Prayer, and say?

I accuse my selfe, that I haue been negligent in putting away euill thoughts: for which I crie God mercy.

I accuse my selfe, that I haue spoken vaine words, idle, and vnprofitable: for which I crie God mercy.

I accuse my self of my works, that I haue not done them so purely for the loue of God, as I ought: for which I crie God mercie.

I accuse my selfe, that I haue not kept my fiue sences, especially mine eyes from al occasions of offending God, as I ought to haue done: for which I crie God mercie.

I accuse my selfe of impatiencie in aduersitie, which I haue not taken as from the hand of God, but haue beene often vpon little

little occasions disquieted and troubled: for which I crie God mercy.

I accuse my selfe, that I haue not performed the workes of mercy, either spirituall, as comforting the afflicted, counselling the ignorant, calling them home that goe astray, reprouing them that wilfully offend: or corporall, as visiting the sicke, feeding the hungry, relieuing the distressed: for which I cry God mercy.

I accuse my selfe: for that I haue beene so vnthankfull to Almighty God, for all his benefits bestowed vpon me: for which I crie God mercy.

I purpose stedfastly to amend my former imperfections, & to continue Christs faithfull seruant vnto my liues end. *Amen.*

CHAP.

CHAP. XXIX.

Of Restitution to be made.

AMongst rules needefull to bee obserued in preparing our selues duely (as wee ought) before wee come to the Table of the Lord, restitution is not the least. In restitution these circumstances are to bee obserued; first, by whom restitution is to be made; secondly, to whom, thirdly, of what; fourthly, of the time when, and last of all, the reason why: for the first, he by whom restitution is to be made is the person oppressing an other by any vniust or vnlawfull meanes, in his body, in his goods, in his good name.

For the second, whom Restitution is to be made is the person so, and so oppressed, or the

the partie iniured: if acceſſe may not be had to the partie iniured, or if the partie to whome Reſtitution ſhould be made be dead, or if his heires be vnknowne, then let reſtitution be made by diſtribution to the poore and needie.

For the third: what is to bee reſtored? Surely that which of right belonged vnto another.

For the fourth: how much ought to be reſtored? if the quantitie of the thing or loſſe be certaine, then let the ſame quantitie bee reſtored: if vncertaine (as often it commeth to paſſe it is) then let ſo much be reſtored, as a good conſcience thinketh ought to be reſtored.

For the fift, to wit, the place where Reſtitution ought to bee, ſurely in the place where the loſſe was ſuſtained.

For the ſixt, Reſtitution muſt haue reference vnto the time, that it be done forthwith, or at leaſt,

least-wise so soone as conueniently it may be: for the negatiue precept bindeth to make speed? thou shalt not hold that which is anothers: so that there ought to bee a readinesse of minde to performe this, though the execution thereof be deferred for a season.

For the seuenth, to wit, the reason why is that axiome of S. *Austen, Non dimittitur peccatum, nisi Restituatur ablatum*, the sinne is not pardoned, vnlesse the vniust gaine be restored.

To conclude this point, together with the Chapter, of making conscience, of making conscience I say (which Christians ought for to do) of making Restitutiō, before they come to the Table of the Lord, thereby vnburdening their soules of a ponderous burden. If a remembrance of a great reckoning day to come, when the conscience shall bee turned inside out, like,

Ben.

Beniamins sake, if a checke of conscience for the time present, the crying sinne of oppression, which will one day lie vpon the soule as heauy as lead, will not mone men to restitution, yet at least wise let common experience do it: haue we not seene it, or at least wise often heard it, that the third heyre doth hardly reioyce in the enioying of euill gotten goods? haue not these goods bin like the coal taken from the Altar, which (as it is in the embleme) set the whole Ægles nest on fire? or as the gold *Tolosse* which they that possessed were seldome found to prosper? A little saith the Prophet *Dauid*, Psal. 37. 16. that the righteous hath, is better then great riches of the vngodly, where wee see that a little is preferred before great riches, a little, but whose little, the little of the righteous, or of them who neither get riches by vniust means or keepe them

them if they haue so gotten them: Great riches, but whose? of the vngodly, those, who so themselues be rich, care not to make many poore.

CHAP. XXX.

Other rules concerning a Christians examining himselfe before hee come to the holy Communion.

EXamination, or probation of one selfe, may be reduced to these foure heads: whereof the first is faith: the second is repentance: the third, an heart occupied in no other affaires then holy, and heauenly: the fourth, a resolution to newnesse of life.

Concerning Faith, the Communicant ought principally to examine himselfe whether hee stedfastly beleeue, that GOD through Iesus Christ is become propitious vnto man, and that

through him, hee attaineth full Redemption of his sinnes.

Concerning Repentance, it is requisite that hee examine him selfe whether he be sorrie from the bottome of his heart for his sinnes, by true and vnfained repentance? for true Repentance makes him feele the burthen, & feeling the burthen, to goe vnto him that will ease all those that are weary & heauy laden. Repentance makes him to finde the disease, and finding the disease to runne vnto the Physician, and receiue this spirituall Physicke of the soule.

Concerning an heart occupied in holy and heauenly affaires: the Communicant ought to examine himself whether his heart bee occupied in good thoughts: now, what better thoughts may possess the mind of a faithful Communicant presenting himselfe at the Table of the Lord, then these or the like?

O

O God, thou art good! O ſoule, thou art happy!

Concerning a purpoſe or reſolution of newneſſe of life, the Communicant ought to examine himſelfe whether he conſtantly purpoſe with himſelfe that hee will correct all his faults, and not commit them againe for all the allurements that the world can offer. And although he hath a thouſand times fallen into the ſame, yet ſo often alſo to purpoſe with himſelfe amendment, prouided euery that not by his owne ſtrength he may hope to performe this, but to place all in the aide and aſſiſtance of God: from who euery good & perfect gift deſcendeth. *Iame. 1.17.* and to whom we are euermore to pray with him: We beleeue, Lord, helpe our vnbeliefe.

THE

CHAP. XXXI.

Of quietnesse of mind before the receiuing of the holy Communion.

GReat defects there are in many, that comming vnto the holy Supper of the Lord, they come sometimes perplexed with various thoughts, sometimes distracted with a multitude of earthly businesses: these defects ought to be remoued: for what more conuenient at this time, then to haue a quiet minde, sequestred from all troublesome inferiour cogitations? When thou enterest into the Church (saith S. *Bernard*), leaue without all secular affaires, intend vnto him which intendeth vnto thee: much more comming vnto the table of the Lord, leaue all thy cares, and resigne thy selfe wholly vnto God.

It is said of *Socrates*, that his scholers bringing him presents,

Sophocles

Sophocles a poore Boy of the company, comes vnto him in this manner: Sir, I haue nothing to giue you, only I giue you my selfe: to whome *Socrates* answered. Thou that giuest thy selfe to me, shalt receiue thy selfe bettered by me: and so he did, after instruction in vertue and learning. If we haue nothing to giue, the very giuing of our selues to God is acceptable to him, and profitable to vs the giuers.

There are that write of *Thomas* of *Aquine*, that learned Diuine, how hee was spoken vnto in this manner, as it semed, from God: *Quid dabo tibi Thoma? Thomas*, what shall I giue thee? his reply was saide to be, *Teipsum Domine*: Thy selfe Lord.

What is the cause that we are often weake and weary? surely for no other cause then for our distractions in humane affaires. Oh happy were we, had we but a glimse of that heauenly Ierusa-

lem, which S. *Iohn* ſaw deſcending from heauen, *Reuel.* 21. 10. Truly, this ſhould wee ſee with Saint *Iohn*, if wee were with him in the Spirit, but this cannot bee ſo long as we are in the fleſh.

When our graine (ſaith Saint *Auſten*) doth putrifie in lower places, we remoue it into higher where it is likely to bee more ſafe, this ſhould we do with our cogitations. S. *Chryſoſtome* vnto the people of Antioch, ſaith, You would beſtow your time, and imploy your ſubſtance where moſt gain is to be got: why then ſet your affections on heauenly things. Wee ſee that thoſe who ſit vpon round things, do ſit vnſtably, but thoſe which ſettle themſelues vpon a Corner-ſtone ſit ſure: Chriſt is the Corner-ſtone, vpon whom we may ſafely reſt: the world is vnſtable and wauering: our Sauiour doth manifeſt this to his Diſciples, *Iob.* 19. 33. *In me you ſhall haue peace, but*

but in the world you shall haue affliction. Where there is a contrarie effect between these two, *vos in me* and *vos in mundo*, you in me, and you in the world: in me, peace & quiet: in the world, trouble and affliction. Who would take care about puddle water, that may drinke freely of the water of life? They that desire nothing but Christ, shall in Christ find all things. *Elkana* said vnto *Anna*: *Am not I better to thee then ten sonnes?* 1. *Sam.* 1. 8. Is not quiet in Christ better thē all the pleasures and profits of the world? there is no taking aym at a flying foule, nor setting our affections vpon things which are transitorie.

CHAP. XXXII.

Pious considerations before wee come to the Lord his Supper.

CONsider who and how great a one he is whom thou art about to receiue.

2. If *Iohn* the Baptist sanctified in his Mothers wombe thought himselfe vnworthy to vnlooſe the Latchet of Christs shooes may not I say with humility and faith, how dare I receiue him? nay, touch him?

3. If the Apostle Saint *Peter* said to Christ, *Goe from mee: for I am a sinfull man*: how may I presume to ioyne my selfe vnto him?

4. If *Vzzah* the Priest was punished for touching the Arke after an vnreuerent manner: what may I not feare if I come not with reuerence?

5. *Ioseph*, saith *Gregory* Bishop of

of *Nyssa*, *ad Olympia* laid the bodie of our blessed SAVIOVR in cleane linnen, this cleane linnen may resemble a cleane conscience.

6. God saith to *Moses*, *Exo.* 19. sanctifie the people before they come neere the mount, how much more ought we to be sanctified before that God commeth neare vs?

CHAP. XXXIII.

Of externall reuerence, and kneeling at the time of receiuing the holy Sacrament.

ALthough for no other respect, yet in regard of the solemne performance of religious Offices in the face of the Church, that Rule of the Apostle ought to direct vs, *Let all things bee done honestly, and in order.* For if reuerence be to bee

vſed in actions of common life, much more in actions tending to the ſeruice of God. What geſture doth better become vs, preſenting our ſelues at the Table of the Lord, vnder whoſe Table wee confeſſe wee are not worthy ſo much as to gather vp the crummes, then a geſture of reuerence?

Our Lord and Sauiour at the firſt inſtituion of this holy Sacrament obſerued that which cuſtome, and long continuance made fit in celebrating the Paſſouer? wee, in celebrating the Lords Supper obſerue that which fitneſſe and decencie amongſt the people of God, and long practiſe of the Church hath made vſuall.

The ſeruice of God conſiſting both in the inward humbleneſſe of the minde, and outward reuerence of the body, doth manifeſt, that duties ought to proceed from humilitie in both. As nature

nature first maketh the hart, and after, externall parts in man: So, first God requireth obedience of the minde, as in the first Commandement, and next reuerence of the body, as wee see in the second. Againe, our bodies are the members of Christ (as the Apostle speaketh) and members ought to bee obedient to their head.

To say that outward reuerence is not expedient, is a branch of the Heresie of the Manichees. To come vnto the holy Table of the Lord in any other behauiour then beseemeth humble Suppliants, meekely kneeling vpon our knees, being now to receiue grace from the Giuer of grace, were great indignitie offered. To come into such a presence, and to demeane our selues, as if wee were assembled to sit in Commission with God, is sure farre from Christian pietie, 1. *Corinth.* 14. 24. if one come

come in that beleeueth not, seeing no reuerence, what will hee say? if he see reuerence, then hee saith, God is in them of a truth.

Dauid went vncouered before the Arke, *Michol* mocketh him: *Dauids* answere is, It is before the Lord who hath exalted me. In the first of *Kings* 8. *Salomon* in al his glory was vpon his knees. In the fourth of the *Reuelation*, the foure and twenty Elders, which signified the Church triumphant, fall downe before him, that *was*, and *is*, and *is to come*.

We owe to God a two-fold deuotion, internall, and externall: the one to be done, the other not to be left vndone. The words of our Sauiour to the Woman of Samaria, *God is a Spirit, and the true worshippers are they that worship him in Spirit and Truth*: They doe not take away externall worshipp, as S. *Ambrose*, and

and Saint *Cyril* expound that place: but in ſpirit, that is, without the ſhadowes of the Iewes: In truth, without the error of the Gentiles. So, in ſpirit principally, but not in ſpirit onely: for hee that created both body and ſoule, will haue duties of both. It will be replyed that Pagans haue kneeled to their Idols, So it may be that Pagans haue worſhipped the Sun, ſhall we therefore caſt away the vſe of the Sunne?

Sure, kneeling is a geſture well beſeeming ſo holy a ſeruice. S. *Paul* blamed the *Corinthians* for their vnreuerent aſſembling at the Lords Table, and tels them there was a difference betweene Gods houſe and their owne, betweene ſacred, and the common aſſemblies. 1. *Cor.* 11. 22.

Let them therefore take heed by the example of thoſe *Corinthians*, amongſt whom many were afflicted and puniſhed vnto

to death, as the Apostle in that place testifieth, for their want of reuerence at the Table of the Lord, they that make no more of this holy seruice then of some familiar and ordinary repast, let them call to minde who hath said it, *Euery knee shall bow before me, Esay* 45. 23.

It is often repeated, and to our greater shame neglected, *Psal.* 95.6. *O come, let vs worship and fall downe, and kneele before the Lord.* Wee must learne of Saint *Paul*, to bow our knees vnto the Father of our *Lord Iesus Christ*, Eph. 2.14. and not to bee as the people of whome the Prophet *Esay* complaineth, *Esay* 48.4. whose neck was an yron sinew. We call it a seruice, and beseech God to accept it as a reasonable seruice: now seruants before their Masters will shew respect and reuerence. We may consider the place where we are, which is the house of God, and holines becommeth

becommeth his house, saith the Prophet *David*. *Ieremy* biddeth vs to lift vp our hands and hearts to God in the heauens *Lam.*3.41. At the Table of a mortall man wee will vse to take the lowest roome, much more ought wee to humble our selues at this so high and so heauenly a presence.

Saint *Paul* doth require the lifting vp of pure hands in prayer, and Saint *Iames* saith, *God resisteth the proud, and giueth grace to the humble*: then may the deuout Communicant vse that of Saint *Bernard*: *Domine, qui dás gratiam humilibus, da gratiam vt sim humilis*: Lord thou that giuest grace to the humble, giue me grace to be humble.

CHAP.

CHAP. XXIIII.

A Prayer to God the Father, to be said before the holy Communion, vsed by *Thomas of Aquin.*

O GOD, the Creator of all things, Father Omnipotent, whose beginning receiueth no beginning, whose euerlastingnesse is without end, whom all things confesse their Maker: I miserable and vnworthy sinner, being now to approach to the honorable Feast of the body and bloud of thy deare Sonne, our Lord IESVS CHRIST: carrying a troubled heart, a defiled bodie, a polluted tongue, and a wounded conscience, am much perplexed, and what to choose I know not: for if I come not, I fly from life, and if I come vnworthily, I purchase damnation. O high Diuinity, O dreadfull

dreadful Maiesty, O louing mercy, whither shall I goe? or whither shall I flie? or what (miserable creature that I am) shal I do? I haue sinned against heauen and befor. thee. and am not worthy to aske thee any thing as a son, but sorrowfully sighing, and striking my brest, and trauelling I speake: Woe is mee wreched sinner, I haue lost that which pertained to mee of a sonne, but thou hast kept the goodnesse of a most louing Father: pardon therefore O Father, O most gentle Father, pardon, pardon thy prodigall son returning, though at last: and stretching forth thy hand of mercy frō high, receiue me wretched sinner in peace & fauour: who liuest and raignest God for euer and euer, *Amen.*

CHAP,

CHAP. XXXV.

Another Prayer to God the Sonne, before the holy Communion.

O LORD Ieſus Chriſt, which art the onely Son of God, the moſt high King of Kings, Lord of Lords, the Image of the Father, the brightneſſe of eternall light, whom the Angels doe onely deſire to behold, who after all thy ſuffering, praying for thine enemies, now ſitteſt at the throne of glory: who am I that doe preſume not onely to behold thee my God, but alſo to take and receiue thy body into the lodging of my body, and houſe of my ſoule, contaminated Sinner? O miſerable that I am, and moſt vnhappie of all men, which doe this ſo exceeding great iniury to thee my God and Sauiour: for when a thouſand yeers of teares

are

are not sufficient to receiue, at the least but once worthily, this reuerent and most precious Sacrament, so high and diuine a Mystery: I wretched and vnworthy creature, daily offending, & adding sin vnto sin vnprepared, and of an heart lesse contrite & purged, do notwithstanding take vpon mee often to receiue it. But because thy mercy is greater by infinite, then my misery, neither hath it beene heard from the beginning of the world, that thou hast euer despised the prayers of the humble, which sauest them that trust in thee, and which hast shed thy precious bloud for our saluation, and the saluation of the world: and for an euerlasting pledge of thy loue towards vs hast ordained this Sacrament: trusting in this thy vnspeakable loue, I most humbly prepare me to thy Table, and of putting out from the house of my soule, the sowre

sowre leauen of hatred and euill will towards all, that I may keepe this holy Passeouer, with the sweet bread of sincerity and loue.

Grant me thy grace, that this holy Mystery may turne and become effectuall to the life and saluation both of body & soule, that I may firmely abide in thee, which intend this day to receiue thee into me.

Let my minde bee confirmed amongst so great mysteries with thy comfortable presence, that it may vnderstand thou art present with her, and reioyce perfectly before thee, the fire which alwayes burneth the brightnesse which alwaies shineth: sweet Iesu, good Iesu, the bread of life which refreshest vs euer, and yet neuer decai'st, which art alwaies eaten and remainest alwaies whole, inflame and sanctifie thy vessell: purge it from malice, fill it with thy grace, and being filled

led preserue it euermore in thy holy loue which liuest and raignest one God, world without end, *Amen.*

A Prayer to God the Holy Ghost.

Holy Spirit, make my spirit comforable vnto thee, sanctifie me, O thou sanctifier of the hearts and reines; that I may bee prepared to receiue him holily, who is the holie of holies, to thy glory; to whom with the Father, and the Sonne, bee all glory world without end, Amen.

CHAP.

CHAP. XXXVI.

Of the deuout man; to whom Christ in his last Supper sheweth fauour.

IMagine thou haddest beene at Ierusalem when this noble Sacrament was instituted by CHRIST, that thou hadst beene inuited by some of the Apostles to be present; consider with what ioy thy soule had receiued this message, and how hastily all businesse laide aside, thou wouldest haue runne thither.

2 Imagine, that as soon as thou hadst come to the Supper, the Lord had washed thy feete, and said, with teares falling on them I doe this to wash away many sins committed against thy creator, by walking through vngodly waies, I wash thee for the labour which thou shalt suffer for me

me in a spirituall life.

3. Imagine, that Christ said vnto thee, Come vnto the Table of Angels, eate my bread, drinke wine which I haue mixed for thee, or as it is *Cant.* 5. 1. eate O friends, drinke, yea drinke abundantly, O beloued.

4. Lastly, imagine how he bad thee sit downe at the Table, casting his most louing eyes vpon thee, saying: *Desiderio desideraui*, with a desire haue I desired to eate this Passeouer with you, Christ our Sauiour desired to shew what thou also ought'st to desire; as if he should say, I haue preuented thee with great benefits, and will hereafter enrich thee with greater, onely continue in the loue of me. Consider what modesty thou wouldest haue vsed at that holy Table, with what attention thou wouldest haue receiued the words of Iesus. *Eccluſ.* 49. 1. the remembrance of *Iosiah* (saith the wiseman)

man) is like a perfume; much more pleasant is the remembrance of our Lord Iesus, his last institution vnto vs.

The fruit of this Meditation.

THe fruit is, to giue the Lord hearty thankes for this inestimable benefit, now to be receiued; to beseech him that hee would not suffer thee to die vngratefull: to call to minde, that Christ kept the best wine vntill the last, left this holy repast as a sweete remembrance of his loue at parting that this loue of his was a motion naturall, which motion (say the Philosophers,) is most forceable towards the end.

The Soliloquie.

O My soule, how lovingly doth the Lord knocke at thy doore with a desire of entring

tring in, and resting with thee: arise (O my soule) and Christ shall giue thee light: Not onely the Shepheards of *Bethlehem*, had cause of ioy, who found as it was told them, but thou hast cause of ioy too, who shalt finde the ioy of Israel. No maruell though *Martha* and *Mary* went forth to meet the Lord, knowing how hee would fill their minds with celestiall consolation: goe forth (O my Soule) to meet him that commeth vnto thee, who is the stay, yea, the whole stay of all thy being, The water that is separated from the fountaine, vanisheth: the bough that is cut from the tree, withereth: the body from which the soule is gone, dieth: depart not therefore (O my soule) from the soule of thy soule, but embrace him with all gladnesse. Lord, as there is no doubt but that such was the excesse of thy loue and fauour, whereat euen the Angels

were amazed: so is it sure that I was most bound, not onely to ruine the way of all thy commandements, but also to spend my life for the loue of thee. Thou hast bestowed on me, this so excellent a gift, more noble then humane vnderstanding is able to conceiue, from whence springeth an Obligation, which doth binde mee vnto thee. Who doth not see that I shall be most vnthankefull, if I acknowledge not thy singular loue? O my heart, open thy selfe, and shew with what bond of re-louing IESVS, louing thee, thou art bound.

CHAP.

CHAP. XXXVII.

When you are about to communicate, and art now receiuing the most Holy Eucharist, meditate vpon these sayings of holy Scripture.

ECce Sponsus venit: behold the Bridegroom commeth goe forth to meete him, *Matth.* 25. 6.

2. *Ecce ancilla Domini:* behold the handmaid of the Lord be it vnto mee according to thy Word, *Luk.* 1. 18.

3. *Dic verbum, & viuet anima.* I am not worthy, &c. do but say the word, and my soule shall liue, *Mat.* 8. 29.

4. Lift vp your heads, O yee gates, and be ye lift vp ye euerlasting doores, and the King of glory shall come in, *Psal.* 24. 7.

5. Taste and see how gracious the Lord is, blessed is the man that putteth his trust in

him, *Psalme* 34. 7. Saying: *Hoc facite in meam commemorationem : Doe this in remembrance of me,* 1. Cor. 11.

O good Iesu, ioyne mee inwardly vnto thee, to the glory of thy name, and the saluation of my soule.

Also in the time of Communicating, say : Turne vnto thy rest (O my soule.) Againe, Lord say vnto my soule, I am thy saluation. And againe, O knit my heart vnto thee, and I will feare thy Name. And last of all say : O most louing and sweet Iesus, the loue and sweetnesse of my heart the life of my soule, my mellifluous food, haue mercy vpon me, bee with mee, O Lord, now and for euer, Amen.

Oratio.

GOod Iesu, the sweetnesse of my heart, the life of my soule, my eternall God, bountiful Iesus, ioyne me neerely vnto thee,

thee, to the praise and glorie of thy name, and to the saluation of my soule, *Amen.*

Immediatly after your Receiuing, say, the 103. *Psalme.*

PRaise the Lord (O my soule) and all that is within mee, praise his holy name.

2. Praise the Lord, O my soule, and forget not all his benefits.

3. Which forgiueth all thy sinnes and healeth all thy infirmities.

4. Which saueth thy life from destruction, and crowneth thee with mercy & louing kindnesse.

5. Which satisfieth thy mouth with good things, making thee young and lustie as an Eagle.

Or that Hymne of SIMEON, *Luke* 2. 29.

Lord now lettest thou thy seruant depart in peace, for mine eyes haue seene thy saluation.

So soone as you haue Communicated, say also

THy bloud (O Lord Iesus Christ) which was shed for vs, let it be to the remission of all our sinnes, of all our negligences and ignorances, let it bee to the strengthning, increase, and conseruation of Faith, Hope, and Charity, of Graces, of Vertues, of carefulnesse of pleasing thee O Lord, in this life and of attaining glory in the life to come.

CHAP. XXXVIII.

Of the great esteeme and deuotion giuen by the ancient Fathers to this most holy Sacrament.

WIth what chastitie of body, and puritie of minde ought I to receiue that Mysterie, where thou O LORD, art the feeder, and the food: the giuer and the gift? *Ambrosius*

brosius in oratione ant. sacr. cœn.

S. *Hierome* a little before his departure, being about to receiue, humbly kneeling, did communicate with many teares *Euseb. in vita S. Hieronomi.*

It is writen of *Constantine*, no lesse godly, then mightie an Emperour, that with great Reuerence and Deuotion, before any attempt against his Enemies, his wont was to receiue the holy Eucharist, *Euseb. in vita Constant.*

By the force of this Sacrament, the force of the Diuell is rebated, *Ignatius ad Ephes.*

S. *Cyprian* calleth this blessed Sacrament, a ioyfull solemnitie, *Cyp de Cœn. Dom.*

Of the old Christians, their solemne assembly to receiue the Eucharist, was called ἀγάπαι, an Assembly or feast of loue.

CHAP. XXXIX.

A forme of Thanksgiuing, after the Receiuing of the most holy Communion.

IGiue thee thanks, O most louing Ieſus, who haſt vouchſafed to admit mee a ſinfull Creature to the magnificent and quickning Feaſt of thy Sacred Table.

Thou wouldeſt that I ſhould be as the Arke of the Couenant, where thou thy ſelf vouchſafeſt to abide. Thou wouldeſt that in this Arke, Manna ſhould bee kept, wherewith thou didſt feed thy people, vntill they entred into the Land of Promiſe. Cauſe I beſeech thee, that this Manna now receiued, whereof that was but a figure, may be preſerued in my ſoule, that I may feele the effectuall fruit of thy paſſion, for the remiſſion of my ſinnes, the merit of righteouſneſſe purchaſed

sed onely by thy Passion, and the reward of euerlasting glory.

Cause also, that like as in the Arke the Tables of the Law were kept, so a desire of fulfilling thy will, may be contained in my soule, Grant that I may honour, loue, and obey thee, that I be separated from this loue, by no allurements whatsoeuer of my ghostly enemy, Tarrie with mee, O blessed Iesu, vntill the euening of my age, and when the night of death approacheth, I will not let thee goe till thou hast blessed me, and yeelded to this Petition of my sobbing soule. O Lord fulfill her desire, neuer depart from her.

What blessing shall I giue vnto thee, O my deare Sauiour? Where shall I begin to expresse my loue and duty towards thee, which hast sayd: Behold I am with you, euen vnto the end? My soule desireth to be satisfied in the beholding of thy counte-

nance, euen as the Hart longeth for the fountaines of Water. Turne thee (O my Soule) into thy rest: for the Lord hath done well for thee: he hath shewed thee marualous great kindnesse in the land of the liuing. For this cause also is my heart glad, and my glory reioyceth, and my flesh shall rest in hope: blesse thou the Lord, O my Soule.

CHAP. XL.

Another forme of Thanksgiuing.

O Mui potente and most louing Father, I cannot giue thee thankes worthily or enough, according to the desire of my minde, for the treasure of this heauenly food, which thou hast now giuen me in this heauenly mysterie, the true bread of heauen, that euerlasting

lasting meate that abideth for euer, thy blessed Sonne, our Lord and Saiiour Christ Iesus, in whom I haue obtained, by the gift of this holy Communion, an assured pledge of an inheritance to come Graut (O Lord) that I may daily profit in vertue and godlinesse, that this sacred vnion with Christ my Redeemer, may bee of such force in mee, that reiecting all euill wayes, I may goe forward in pietie toward God, chastitie towards my selfe and charitie towards my neighbour, to thy good pleasure, through the same our Lord and Saiiour Iesus Christ, Amen.

The Soliloquie.

AWake my Soule, and behold the new fauour wherwith thy louing Iesus doth prosecute the. Thou hast good cause to reioyce, that the Lord of Maiestie

ieſtie vouchſafeth to come vnto thee, to comfort thee. Vouchſafe only a good will for all his bountie towards thee. Bee not as the nine vnthankefull Lepers, who forgat their curing. Caſt all thy care vpon him, who careth for thee: ceaſe not to magnifie him (O my ſoule) for hee that is mightie hath magnified thee, and done great things for thee.

Thou knoweſt how the Son of God hath loued thee, when departing out of the world vnto the Father, hee left thee ſo comfortable a remembrance, and ſeale of all his mercies. O loue without meaſure! Returne (O my Soule) giue glorie vnto God, for the Lord hath bleſſed thee. Returne vnto thy gracious Sauiour, of whom thou maiſt ſay: here will I reſt, here will I dwell for euer.

Can it be, O Lord, that thou wouldeſt follow man with ſuch loue,

loue, as to vnite thy selfe vnto him? Reioyce, O ye sonnes of *Adam*, for no longer shall that of the Prophet be applyed to you. *My teares haue beene my meate day and night, whilst they yet daily said: where is now thy God?* Teares are now no longer your meate, but the gladsome foode of Angels? your God is with you, euen vnto the end. The poore do eate and are satisfied. O Lord, grant me the grace of Deuotion and thankfulnesse, that I may aske instantly, expect patiently, receiue it gratefully, conserue it humbly, and vse it diligently, to the glory and honour of thy holy and blessed Name, *Amen*.

I desire to offer my selfe, my soule and body, a sacrifice vnto thee: nay, I offer vp all my sins, both originall and actuall, vpon the acceptable Altar of thy mercie: consume them with the sacred fire of thy loue, and let this Offering, as *Abels* Offering, be well

well pleasing in thy sight. But to returne vnto this heauenly food now receiued: Alas hard and peruerse heart of mine, how canst thou continue earthly, when as thou art fed with the bread of heauē? When at length wilt thou become heauenly? how is it that thou doest remain sensuall, and alienated from the Spirit, which art spiritually conserued? Is it because thou doest consist of earth? O Iesu, remember heere what thou hast elsewhere said: *I come to send a fire and what is my desire, but that it may be kindled? Luke* 12.49. Let it be kindled in me, that I may bee carried vpward, and seeke the things which are aboue, where thou sittest at the right hand of God: that though my body conuerse heere in earth, my affections may be in heauen, that from henceforth not so much I doe liue, as thy grace may bee said to liue in mee

CHAP.

CHAP. XLI.

The eleuenth generall Meditation to bee vsed after the receiuing of the blessed Sacrament.

CONsider, with what labours and teares *Adam*, after hee was cast out of *Paradise* did eate the bread of carefulnesse, all the dayes of his life. But now may, receiued into the state of Grace, is come to feede on the Bread of life it selfe

2. Consider, that *Salomon* 1 *King.* 7. 8. would not let his wife the daughter of *Pharao*, an Idolater dwell in his house, because the Arke of God had been there: So, we ought not to let sinne raigne in vs after the receiuing of the holy Eucharist, because the Arke of his couenant also hath beene receiued of vs.

3. Consider, that as the Israelites when they had eaten the Paschall

Paſcall Lambe, and were deliuered from *Pharaohs* bondage, made no ſtay in Ægypt, but ſet forward forthwith towards the Land of Promiſe. So, after this our paſſeouer, wherin a mighty deliuerance from the hands of our ſpirituall *Pharaoh* is obtained, wee are to depart from the works of darkeneſſe, to goe forward without delay, from grace, to grace, from vertue to vertue. vntill we come to our heauenly *Canaan.*

4. Conſider, how the Wiſemen, when they had ſeene Chriſt at *Bethlehem*, and there done their homage, *Mat.* 2. 12. they returned not by ambitious and cruell *Herod*, nor by troubleſome Ieruſalem, but *per aliam viam*, another way. So, we hauing viſited Chriſt at our *Bethlehem*, which ſignifieth the houſe of Bread, and there offered our ſoules and bodies a ſacrifice vnto him, ſhould returne towards our

our owne countrey, which is aboue, not by the ambitious, and troublesome desires of the world, but passe along peaceably, a better way, that we may at last come vnto our heauenly, that is, our proper countrie, there to abide for euer.

5. Consider, how iust *Noah* was an hundred yeares together labouring to frame and build an Ark to saue him from the floud: and should not we endeuour for the time to come, to spend it wholly in framing a good cõscience before God & man, which shall one day saue vs from a flood of miseries;

6. Consider, that a Publicane, *Luke* 19. 3. who before did exact by extremity from others, but hauing receiued Christ into his house, became beneficiall vnto others, and readily made restitution for all the wrong hee had offered before time.

7. Consider the admonition and

and absolution that Christ gaue vnto him that was cured by the pooles side, *Iohn* 5.14. *Behold, thou art made whole: sinne no more.*

8. Consider, how *Saul* after hee was preferred by God, became an other man.

9. Consider, how God doth complaine by his Prophets, against the ingratitude of his people, and how he accepteth those who are thankfull vnto him, *Esay* 1.2. *I haue nourished children, and they haue rebelled against me.* *Luke* 17.18. Christ said vnto the *Samaritan: Arise, goe thy way, thy faith hath made thee whole.*

10. Consider, that to make an Apostasie from the calling to grace, were great indignity offered vnto God, and hurt to our selues.

11. Consider how from henceforth we ought to keepe a watch ouer all our senses, without which the soule is as a citie without walles, exposed to the inuasion

inuasion of enemies: or as a vessell without a couer, which in the old Law was impure.

12. Remember how the children of Israel to auoyd the punishment of the first borne of the Egyptians, sprinkled their dore-posts with the bloud of the Lambe: in like manner: to auoid the death of sinne, let vs sprinkle the posts of our hearts with a continual remẽbrance of Christs Passion: I beare in my body the dying of Iesus, saith S. *Paul.*

13. Remember that, *Cant.* 5. 3. I haue put off my coate, how shall I put it on? I haue washed my feete, how shall I defile them?

The fruite of this Meditation,

IS, first to acknowledge with all thankfulnesse, Gods goodnesse towards vs: secondly, to apply our selues wholly for the time to come, to serue him in holinesse and righteousnes, that we

wee may daily endeuour to appeare before the God of Gods in Sion, *Psal.*84.7.

The Soliloquie.

REmember (O my SOVLE) that thou hast bin fed with the foode of Angels, and therefore shouldest not now turne to feede on the huskes of swine, that is, sensuall affections. Thou Knowest that wise King *Salomon* 1 King.7.8. would not that his owne wife, who was *Pharaohs* daughter, should dwell in the house, where the Arke of God was: for he counted it wickednesse, that a woman descending from the stocke of the Gentiles, enemies vnto God and his people, should inhabite so holy a place. How great wickednesse then should it be, to receiue sin, where God himself the Lord of the Arke, is conuersant. In the Arke were contained the tables of

of the Law? in my heart let there bee euer a deſire of fulfiling thy will. When the God of all power and Maieſty hath made thee his handmaid, is it not a ſigne of ſingular loue and fauour? oughteſt thou not to render him againe all ſeruice and dutie? The Patriarke *Iacob* was content to ſerue ſeuen yeeres, and after that ſeuen more and all for *Rachel*. Which time, notwithſtanding, ſeemed ſhort vnto *Iacob* himſelf, for the loue hee bare to *Rachel*. Much ſhorter ſhould the time ſeeme to thee, wherein thou ſerueſt this Lord: all labours may be accounted light for his loue, who is more to be beloued then any earthly creature, by infinite degrees. Thou ſhouldſt be happie (O my ſoule) if thou kneweſt what dignity it is to ſerue ſo high a Lord. Call to minde how thou haſt ſerued in times paſt this vaine world, whereby thou haſt beene ſubiect to many perturbations:

turbations: how many bitter crosses hast thou sustained in this seruice? Now by the helpe of thy heauenly Lord, whom thou hast this day receiued, thou art able to tread vnder foot all the allurements of thy Ghostly enemies, and become mistresse of thine owne passions remember that holines becommeth the house of God, whose house thou now art. Consider that to serue God is to beare rule. Thinke thou art no longer thine owne but Gods, to whom thou hast consecrated thy selfe. His will, not thine, ought euer to bee fulfilled, that in all things thou yeeld humble obedience: and reply with the Apostle: *Quid vis me facere?* Acts 9. 6. Lord, what wilt thou that I doe?

CHAP.

CHAP. XLII.

Cautions to bee obserued of the deuout Christian, after his receiuing the holy Sacrament.

THat he be no lesse carefull now after this heauenly repast in the exercises of Deuotion, then he was before in preparing himselfe.

2. That he vse much silence, and some solitarinesse the same day, that hee may bee priuate thereunto, *Deo & sibi*, to God and himselfe.

3. That he retire himselfe from worldly affaires.

4. That he often determine of his future conuersation, to be religious, and fearing God.

5. That he resolue with the Prophet. *Psal.* 39. 1. *Dixi custodiam vias meas* I said, I will take heed vnto my waies.

6. That hee resigne himselfe wholly

wholy to Gods pleasure.

7. That he vse all the meanes which bee helpfull in this resigning himselfe wholy vnto Gods pleasure: of these meanes some are generall, and some are particular.

1. Amongst the generall, the first is a stedfast purpose not to offend God in this or that sinne from henceforth, whereunto he hath beene formerly subiect.

2. it doth much helpe, to flie occasions which are wont to draw men to sinne, as the place of ill company: for it is written, *Death entreth in by the windowes, Ier.9.*

3. It doth much helpe to resist temptations, in the beginning, to extinguish the first sparke of euill desire, before it enflame the heart: which is done, if wee fly to prayer, and meditation of Christs Passion.

4. It also much helpeth to keepe the purpose of not offending

ding God, to heare the Word of God, to read good bookes: by this meanes the heart of man is recollected.

5. It auaileth not a little to bee euer conuersant in the sight of God: to haue this inscription in the house or place of our most abode: *Noli peccare, quia Deus videt*: sinne not, because God sees thee.

6. A good meane of holy life, is to fly idlenesse, the nourishment of vice.

7. O consider, that hauing now cast out *Ionah*, that is, some sinne of disobedience to God, wee should be carefull for the time to come. Why did the holy man *Iob* make a couenant with his eyes, but that he knew that sight did cause cogitation, cogitation delight, delight consent, and consent would bring forth sinne?

8. Last of all, an effectuall meane against all vice, is the

often receiuing the holy Sacrament, which is wont for to ſtrengthen the Soule againſt temptations.

CHAP. XLVIII.

Conſiderations concerning newneſſe of life, to be vſed after the Receiuing of the holy Communion.

1. LEt the Faithfull Chriſtian call to minde, that as often as hee receiueth the holy Sacrament of the Lords Supper, ſo often hee cleanſeth himſelfe in the bloud of Chriſt, which is thereunto very powerfull: now hauing been cleanſed and waſhed, let him ſay with the Wiſe-man, *Cant.* 5. 3. *Laui pedes meos, quomodo inquinabo eos?* I haue waſhed my feet, how ſhal I defile them?

2. Let him call to minde that it

it is to small purpose with the sicke man, to goe to the Physitian, and by and by either wilfully to runne into a relapse, or not to obserue remedies giuen him for his health.

Now of remedies, or spirituall Antidotes against Sinne, some are generall, and some are particular: amongst the generall, the first is, to be as it were alwaies conuersant in the sight of God, who is the witnesse of all our actions. I meane, to be euer conuersant in the sight of God, is to call to minde that of the Wise-man: *In omni loco oculi Domini contemplantur bonos & malos*: In euery place the eyes of the LORD doe behold the good and the euill. That of the Prophet *Dauid*, *Prouidebam Dominum in conspectu meo semper.* I alwaies had the LORD in my sight. That of *Tobias* to his Sonn: *Omnibus diebus vitæ tuæ in mente habeto Deum*: Haue God in thy

minde all the dayes of thy life. Let this also be written in thy minde, *Vertue shall see God.*

In the old Law, Almightie God cõmanded (*Num.* 15. 38) the Israelites to weare fringes vpon the borders of their garments, that when they did looke vpon them, they should remember Gods commandements, and doe them: surely, in like manner, it shall be much pleasing vnto God, if with any signe we are stirred vp to remember the presence of God.

The second is, to meditate at all houres, of the houre of our departure out of this life, according to that of the Wise-man: *Memorare nouissima tua, & in æternum non peccabis:* Remember thy latter end, and thou shalt neuer doe amisse.

The third is, to beseech Christ not to goe from vs, as the Disciples did, *Luk.* 24. because the night of death draweth high.

The

The fourth is, humble, deuout, and continuall prayer, according to that of our Saviour: *Orate, ne intretis in tentationem:* Pray, that yee enter not into temptation: and sure, none falleth into temptation, but first he falleth from Prayer. Wherefore, that of Saint *Paul* to the *Thessalonians* is alwayes to be remembred & practised, *Orate semper:* Pray continually, 1. *Thess.* 5. 17.

The fift is, to fly all allurements to euill, wanton talke, wandring cogitations

The sixt is, often to heare the Word of God, which doth collect the heart of man, allay passions, and repleniſh the will with good desires: the reading of religious bookes, and often meditation of the benefits of God. *Ioseph* saith, *How can I sinne against my Master, seeing he hath put all that he hath into my hands?*

The seuenth is, in the begin-

ning diligently to resist temptations, to nippe vice in the bud to kill the Serpent in the Egge, and to dash the little ones or small sinnes against the stones. If a mans enemy stood at the doore pressing to enter in, and hurt him, who would not keep him out: who so careless of his safety, as to receiue in such an one?

The eighth is, often to call to minde the happinesse of good men, the calamitie of the euill and the vanitie of the World: *qui bene viuit* (saith *Origen, Homil. 14. in Leuitic.*) *est verus homo immo est quasi Angelus:* He that liues well, is a true man; yea, rather an Angell.

The ninth and last is, a dayly and deuout Meditation of the Passion of Christ our Lord, calling to mind that of the Apostle S. *Paul, Heb. 6. 6.* that obstinate sinners crucifie againe the Sonne of God.

From

From the remedies of sinne in generall, let vs come in the next place to the remedies of seuerall vices, or sinnes in particular.

CHAP. XLIIII.

Remedies against Pride and Vaine-glory.

TO represse Pride & Vainglory, it shall helpe a man.

1. That he daily meditate how vile he himselfe is in bodie and minde.

2. That he is raised from low estate by the fauour of God.

3. That what good soeuer he hath, he hath it from God.

4. That pride makes a man contemptible to men, and hatefull to God.

5. That GOD resisteth the proud, as appeareth by *Lucifer Roboam, Nabuchodonezar, Antiochus*

tiochus, Senacherib, and others And *ruina precedentium*, it is *admonitio subsequentium*, the fall of them that goe before, it should bee the admonition of them that follow after.

6. That it depriueth them of spirituall goods, especially of grace, whereof being depriued they fall into an ocean sea of euils.

7. That Christ our Sauiour hath said: *Discite ex me, quia humilis sum*: Learne of mee, for I am humble.

CHAP.

CHAP. XLV.

Remedies against Couetousnesse.

1. LEt euery one consider, that the mindle of man is no more satisfied with much then it is with little, and therefore the desire of hauing brings the mind to a perpetuall agitation.

2. That Couetousnesse is the roote of all euill, 1. *Tim.* 6. From hence come Warres, Hatred, Enmitie, Seditions, and innumerable euils, which turne away the mind from spirituall things, and from God.

3. That hee consider the shortnesse of his life, and that no mans life consisteth in the aboundance of his Riches, as our SAVIOVR admonisheth, *Luke* 12. 15.

4. That hee trust in GOD

which feedeth the Sparrowes and young Rauens.

5. That hee is a Steward, and not a Lord of temporall riches.

6. That he set before his eyes the example of Christ, and all holy men, who despised earthly riches to be rich in God.

7. That hee remember it was spoken by our Sauiour, *It is a blessed thing to giue, rather then to receiue, Acts* 20. 35.

8. That the best riches are treasure in heauen. *Mat.* 6. 19.

CHAP.

CHAP. XLVI.

Remedies against luxuriousnesse of life.

1. THat from hence come diseases of bodie, and griefes of minde.

2. That idlenesse is the cause of this euill.

3. To depart from the company of those, that are wont to excite vnto this euill.

4. To bee carefull that wee giue not our enemie strength, but by abstinence rather (as the abstaining from strong Wines, and hote meats,) to represse him.

5. To repell euill thoughts.

6. To vse much Fasting and Prayer: for this kinde of spirit is cast out by Fasting and Prayer.

7. To meditate how vaine this sinfull pleasure is, how vile, and

and what is the foulneſſe of this ſinne.

8. How it hath beene puniſhed by the ouerthrow of *Sodom* and *Gomorrah*.

9. That Chaſtitie is rewardable with God and Man: with God, in that it is ſaid, *Bleſſed are the pure in heart, for they ſhall ſee God*: with man, *Who ſo loueth pureneſſe of heart* (ſaith *Salomon*) *the King ſhall bee his friend*: Pro. 22. 11.

CHAP.

CHAP. XLVII.

Remedies against Anger.

1. TO call to minde that of the Wise-man: *A soft answere appeaseth wrath*, Prou. 15. 1.

2. To consider how vnbefitting a thing for man wrath is, which makes him fierce as a beast, and furious as a mad man.

3. Let him consider the effects of wrath: which are for the most part, Contumelies, Out-cries, Indignation, Blasphemies, and swelling of the inside.

4. Let him consider the punishment of this vice, *qui irascitur fratri*, Mat. 5. 22. Whosoeuer is angrie with his brother vnadvisedly, shall be culpable of iudg-

6. Let him call to minde how many

many iniuries Christ suffered for vs, from whom all his aduersaries could not wrest one angry word: And *Christ suffered for vs* (saith Saint *Peter*) *leauing vs an example, who when he was reuiled, reuiled not againe,* 1. Peter 2. 21.

CHAP. XLVIII.

Remedies against Enuie.

1. COnsider how vnprofitable Enuie is, which onely vexeth him which is enuious.

2. That God is the Reuenger of wrongs, and that vengeance is his.

3. That we are commanded to ouercome euill with good: That if our enemie thirst, wee giue him drinke: for in so doing we heape coales of fire vpon his head,

head, that is giue him incitements of charitie, and prouokements of louing againe.

4. That enuie is againſt the Law of Nature: for one member will be helpefull to another, as if the foot be ſore the head will looke downe vnto it, the hand will ſtroke it: now we are all members one of another, as the Apoſtle teacheth vs, *Rom.* 12 4.

5. To call to minde that of our Saniour, *Forgiue and yee ſhall be forgiuen.* Luke 6. 37.

CHAP.

CHAP. XLIX.

Remedies against Gluttonie.

1. TO consider how soone the delight of meat and drinke passeth away.

2. How much it displeaseth God, Ezech. 16. 49. *Behold, this was the iniquitie of Sodome, Pride, fulnesse of bread, &c.*

3. That fasting goeth euermore with Prayer and Deuotion.

4. That pleasure in meates and drinkes, is the pleasure rather of beasts then men.

5. That Nature is content with little.

CHAP.

CHAP. L.

Remedies against Sloth.

1. TO call vnto minde that God hath made nothing to be idle, and that euery thing in Nature doth finish his course by a kinde of motion.

2. That slothfulnesse doth depresse the mind, and causeth a loathing of honest labour.

3. That it is no other but the Sepulcher of a liuing man: for, they which doe nothing may be said to be dead, or haue no being amongst men.

4. That as GOD made the Bird to flie, so man to labour.

5. That labour doth preuent euill, as the vessell that is full, can receiue no other liquor.

6. To consider that *Dauid*, not when he was persecuted of *Saul*, or when he was in the war, fell

fell into sin, but when he was at home doing nothing. That *Salomon* not when hee was building the Temple, but when he was at ease and quiet, offended God.

8. That *Adam* in the state of innocency was appoynted to labour.

9. That though some came sooner, some later into the vineyard, *Mat.* 20.8. yet al laboured, that had the penny at the end of the day.

10. That our Lord and Sauiour Iesus Christ hauing cured the man that lay diseased of a long infirmitie, gaue him this commonefaction after his curing, behold thou art made whole sin no more, least a worse thing come vnto thee. *Ioh.* 5.14.

CHAP.

CHAP. LI.

The chiefest Figures of the most holy Sacrament.

THe first Figure of this diuine Sacrament, is mentioned in *Genesis* Chap. 14. 18. When *Abraham* obtained a noble Victory against those Kings there spoken off, *Abraham* returning from the victory (saith the Scripture) *Melchisedech* the King of *Salem*, for that he was a Priest of the most high God, offered Bread and Wine, and blessed *Abraham*. But that *Melchisedech* was a figure of Christ, S. *Paul* to the *Hebrewes*, prouerh Chap. 7. and that the Bread and Wine offered of him, was a figure of the body and bloud of Christ, which hee (being a King and Priest, after the Order of *Melchisedech*, Psal. 109.) offered vnto the most high God, and afterward

ter ward left vnto vs his body and bloud spiritually, vnder the signes of Bread and Wine, as the holy fathers with one consent, doe teach. But of this figure learne, as in the most holy Sacrament, wee faithfully receiue Christ, and obtaine a blessing of him, so it is necessary, that first, we prepare to fight against the vnruly motions of our minde, and put away our sinnes by the workes of contrition and confession, as that valiant *Abraham* cast out the kings his enemies.

2. A figure of this most holy Sacrament, was the Shew-bread which was kept on the Table of proposition in the sight of God, *Exod.* 25. *Leu.* 24. none were to eate of this bread, but those that were cleane and sanctified, and therefore it was called the holy and sanctified bread, 1 *Kin.* 21. *Mat.* 12. 4. By which is signified, that if we be fed with the sacred bread of the Law of grace, pre-

figured

figured by that bread, it is necessary that we be chaste, and that we haue a good conscience.

3. A figure of this diuine Sacrament, was the Cake baked vnder the ashes, which the Angell brought to *Elias*, by vertue whereof he being strengthened, (as the holy Scripture, 1 *King.* 16 doth testifie) walked fortie daies and fortie nights, euen to the Mount of God, *Horeb* where afterwards he saw the Lord. This figure doth signifie the power and efficacie, which the holy Communion doth yeeld vs, to finish the troublesome perigrination of this life, euen vntill we come to the heauenly hill, where we shal see God with inexplicable pleasure.

Now, as common bread doth first of all preserue the life temporall: secondly, doth augment and strengthen it: thirdly, although often eaten, yet it doth not breede loathsomnesse: yea, rather

rather it is an euill ſigne, when Bread doth not refreſh to any one: fourthly, a Feaſt without bread, although it abound with moſt coſtly diſhes, is vnperfect. So this Sacramentall Bread, firſt of all. it doth preſerue a ſpirituall life: ſecondly, by confirming grace which is the life of the Soule, it augmenteth the ſame, and maketh it ſtrong againſt the aſſaults of the diuell: thirdly to men ſpiritually minded, it neuer bringeth loathſomeneſſe though it pleaſeth not the palate of the ſicke, which commeth to paſſe, *ex organo male diſpoſito*, of the palate that is ill diſpoſed.

The naturall man ſaith *S. Paul* perceiueth not the things which are of God, 1. *Cor.* 2. 14. fourthly let the Chriſtian man haue all the goods of this mortall life, if that be wanting him, which is contained in the holy Sacrament, he hath nothing: yea, rather he may truely be called miſerable:

serable: fiftly, and lastly, the bread before it commeth to his perfection, it suffereth many things: for the graine of Corne which is the matter thereof, is first sowen, and couered in the earth, then is it cut downe, afterward it is bound as a malefactor imprisoned in the Barne, threshed out, winowed, grinded in the Mill, boulted, and scorched with fire: so that it may very well agree with this Sacramēt, wherin the elements are not whole, but broken and powred out; wherein also the Passion of Christ our Lord, and his suffering so great things for vs, is represented, before he become this diuine food of our soules.

4. The Paschall Lambe was a figure of this Sacrament, *Exod.* 12. 3. and so Saint *Paul* himselfe saith it was, 1. *Cor.* 5. 7. Christ our Passeouer or our Paschall Lambe is sacrificed for vs therefore let vs keepe the Feast.

Now

Now of the old Passeouer this was the Ceremony, It must be a Lambe without blemish, of a yeare olde, it must bee eaten at Ierusalem, roasted, and in haste, with wilde Lettice, and sweete bread: those who should eat thereof must haue their shooes on their feete: by which Ceremony God signified vnto the Iewes, that they were strangers in Egypt as wee all are in this world? and farther wee are hereby admonished of diuers duties required in our Christian Passeouer.

Saint *Chrysostome* in his 83. Homily vpon *Matthew*, applieth that Ceremonie vnto vs: If (saith he) the Iewes about to go onely through Palestina, were fed with a Lambe after so carefull an order, with what vigilancie ought wee to feed in this Sacrament on the true immaculate Lambe, which haue our iourney to heauen? Let vs eate

thereof

therof in his Church, heate with charity, going forward to our Land of rest. In the 25. of *Leuiticus*, God saith, *you shall eate of the old fruit, vntill the new come*: so did his people of the old Passeouer: as they were deliuered from Egypt, so were we from a worser seruitude. Of the Paschall & Typicall Lambe a bone must not be broken: no more was there of our true Lambe vpon the crosse. *Sacrificate filium*, sacrifice my son: so *finite hos abire*, let these go, *Ioh.* 18. 8.

5. A figure of this holy Sacrament was *Manna*, giuen to the people of Israel in the Desart, *Exo.* 16. 16. Saint Paul also in effect saith as much, 1 *Cor.* 10. where he doth mention the two Sacraments, that the Red sea, was a figure of Baptisme, and *Manna* of this holy sacrament: wee did all eate saith hee of one spirituall meate, indeed our *Manna* is a spirituall meate.

That *Manna* had these properties,

First, although some gathered much, and others lesse, yet there was a sufficient measure for al: so in this Sacrament of the Lords Supper, there is a sufficient measure, according to the measure of faith.

Secondly, *Manna* might be gathered any day except the Sabboth, when the Sun arose, it vanished: so this heauenly *Manna* serueth vs vntill the euerlasting Sabboth of the life to come, & when the Sun of glory shall appeare, it shall then cease.

Thirdly, *Manna* did giue taste of all kinds according vnto the will of the eater This *Manna* hath sweetnes, vnto the faith of the faithfull Receiuer, so, and so disposed.

Fourthly, many of the Iewes were very grieuously punished for that they contemned *Manna*, saying: *Our soule loatheth this light*

light meate, Num.21 5. So Saint *Paul* sheweth, 1 *Cor.*11 and 30. That in his time many were sick and weake among them of *Corinth*, for that this most Diuine Sacrament was despised, and many vnworthily comunicated.

Fifthly, *Manna* was called Angels foode, *Psal.*78. so this *Manna* came downe from heauen, *Ioh.*6.51.

Sixthly, the taste of that *Manna* was like the taste of cakes mixed with oyle & hony sweet, what more sweete to the soule then the Blessed Sacrament?

Seuenthly, they that ate of that *Manna* died, *Ioh.*6.49. they that eate of this *Manna* shall liue for euer, *Ioh.*6.51.

6. The sixth figure was the Arke, for like as the Arke (saith *Thomas Aquinas*) was made of Shittim wood, *Exodus* 25.10. that is to say, of shining and pure Cedar: so was this, of the most pure body of the Sonne of God.

Againe, the Arke was guilded within and without, which may resemble the Wisedome and loue of Christ. There were three things in the Arke of speciall note: the golden pot, the rod of *Aaron*, and the two tables of the Law.

The golden pot containing *Manna*, may betoken the soule of Christ, containing the fulnes of the Deitie: the rod of *Aaron* his Priestly power: the two tables, that hee was the Eternall Law-maker.

But the holy Scripture maketh mention of two things principally concerning the arke, which do maruelously appeare in this Sacrament: the one, that by the benefit of the Arke the people were not only preserued, but much prospered: the other, that God grieuously punished those, who vnworthly entreated his ark, or gaue not worthy reuerence vnto the same. We reade,

1 *Sam.*

1 *Sam.*4. when the people of Israel in one war against the Philistims, had lost foure thousand men, they procured that the arke was brought into their Tents, hoping by the presence thereof to obtaine the victory: but the contrary hapned, for the Arke of God was taken by the enemy, & thirty thousand men perished of the host of Israel for their peruerse life and small piety, hauing such a presence amongst them.

The Philistims also, which vnworthily handled the Arke, setting it with their Idoll Dagon, how sharply were they punished? but chiefely the men of *Asdod*, as that holy Scripture saith, 1 *Sam.*5.6. the hand of God was heauy vpon them: but the house of *Obededom* who receiued the Arke dutifully, prospered.

7. A figure of this Sacrament was the meale of *Helizeus* 2 *Kin.* 4. When the Prophet comman-

ded that certaine hearbes should bee sod for the children of the Prophets, they tasting them, found that they were so bitter, that they cried to *Helizeus, O man of God, death is in the pot,* Wherfore, the holy Prophet cast meal into the pot, wher with he tooke away the bitternesse: so Christ by meale or bread of the Sacrament taketh away the bitternesse of our afflictoins, and causeth that they bring vs life, and not death.

8. A figure of this most holy Institutiō, was that great Passeouer which King *Hezekiah* kept, 2 *Chron.* 30. 17. when he prayed for the people, that God would be mercifull vntō him that prepared his heart to seek the Lord God of his Fathers, though hee were not clensed according to the purification of the sanctuary when he spake comfortably vnto the Leuites, and the whole multitude, who kept the Feast with

with great ioy. Our *Hezekiah* hath not only prayed for the purifying of his people, but hath ſanctified them, ſpoken comfortably, kept a ioyfull Paſſeouer, ſuch as neuer was in Iſrael.

Laſt of all, a propheſie of this our Paſſeouer, was that. *Send yee a Lambe to the Ruler of the land from Sela to the wilderneſſe, vnto the Mount of the daughter of Sion,* Eſay 16. 1.

CHAP. LII.

Names of excellencie, attributed vnto the holy Sacrament, and gathered out of the writings of ancient Fathers.

O { Great / Inestimable / Diuine / Most noble } Sacrament.

O { Pure / Venerable / Eternall / Laudable } Mysterie.

O Mysterie of { Pietie. / Peace. }

O { Holy of holies. / Blessing. / Hidden Manna. }

CHAP.

CHAP. LIII.

A short Meditation on these names of excellencie.

VVHat couldest thou doe (most mercifull Lord) for vs and for our good, that thou hast not done? Thou haste taken our fraile nature vpon thee and giuen vs the Diuine: thou hast freely offered vnto vs the riches of thy mercy, the treasure of thy Grace, the aboundance of thy Loue, by this great, inestimable, and most Diuine Sacrament, by this blessed, pure, and venerable Mysterie, the Mysterie of peace and pietie, the Holy of Holies, the hidden *Manna*: Whereby it is euident, with what flames of loue thou didst burne, whose delight is *Pro.* 8. 31. to be with the sons of men;

the fruit of whose loue is to shew mercy, and because the fire of this loue could no longer be hid it must needs breake out by this holy Mysterie, left vnto vs: For which (O Lord) we giue vnto thee honour, praise, power, and dominion, now and for euermore, *Amen*.

CHAP

CHAP. LIIII.

Certaine short Meditations vpon the Passion, to bee vsed before or after the receiuing of the holy Communion.

O Good and gracious Ie-
su, thou diddest eate the
Paschall Lambe in Ieru-
salem, with thy deare beloued Dis-
ciples, and arising from Supper,
didst gird thy selfe about with a
towel, & powredst water into a
bason, and kneeling vpon thy
knees, thou meekely didst wash
the feete of thy Disciples, and
wipedst them with a towell.

O most good and gracious
Iesu: thou, before thou shoul-
dest suffer, diddest bequeath a
most excellent good thing vnto
thy children, as a fatherlie lega-
cie, leauing for vs thy most sa-
cred body to be our meate, and
thy most precious bloud to bee
our drinke: there can no wit nor
vnder-

vnderstanding penetrate and throughly see the bottomlesse depth of thy Charity,

O most good and gracious Iesu, thou comming to the garden of *Olives*, began'st to feare, and to bee heauie, whereupon thou saidst to thy Disciples: *My soule is sorrowfull vnto death* And then deuided and sundered from them, thou settedst thy self vpon thy knees, and falling vpon the earth flat on thy face, thou prayedst vnto thy Father, and fully and wholly resigned and yeelded'st thy selfe vnto him, saying: *Father, thy will be done.* And at length, through a most painfull agony, wherewith thou wert grieuously oppress and afflicted, thou didst sweate throughout all thy body a bloudy sweate.

O good and gracious Iesus, thou, kindled and burning with an ineffable desire to redeeme, went'est th meete thine enemies, & suffer'edst *Iudas* the traitor to

kisse

kisse thee, thy selfe to bee taken and to be bound with all confusion and shame, and most vnworthily to bee led vnto *Annas*, where thou sufferedst most meekely to bee stricken on thy most innocent face.

O good and gracious Iesu, thou being fast bound like a notorious Malefactor, wast led vnto the house of *Caiphas* the High Priest; where the Iewes most vniustly accused thee, most spitefully strooke and buffetted thee: scornfully wast thou mocked and blindfolded, being bidden to prophesie who strake thee, doing to thee innumerable iniuries all the night.

O good and gracious Iesu, thou, in the Morning wast brought before *Pilate*, and with most sweet and pleasant countenance, casting thine eyes downe, stoodst before him in the Iudgement-Hall: and when thou wast most falsly accused of the *Iewes*, and

and many a rebuke and reproach was giuen thee, thou meekely heldest thy peace, and madest no answere.

O good and gracious Iesu, thou wast sent from *Pilate* to *Herod*: this *Herod* of a very curious and vaine minde, coueting to see some miracle at thy hand, asked & demanded many things of thee: the Iewes cryed out against thee, but thou amongst all these, most wisely heldst thy peace. For this cause *Herod*, and all his despised thee: O how vnmeasurable was this humilitie and obedience? At the will and pleasure of thine enemies, thou wentest forth, thou returnedst againe, suffering them to doe with thee what they would.

O good and gracious Iesu, thou in the Iudgement Hall being stripped naked, and without all compassion, bound fast to a pillar, wast most cruelly scourged, there was thy virginall and

*tendet

tender fleſh cut with whips, and torne with ſtripes, altogether mangled and deformed with blacke and blew, and many a wound, ſo that the ſtreames of thy moſt precious bloud ranne downe on euery ſide vpon the earth.

O good and gracious Ieſu after that ſore and ſharpe ſcourging of thine, to put thee vnto more ſhame, thou waſt cloathed with a purple red garment, vile and torne: they alſo making a crowne of thornes, paineſully preſſed the ſame vpon thy moſt holy head: and while the ſharpe thornes pricked gricuouſly and wounded ſore thine head, thy moſt pure bloud ranne downe aboundantly euer all thy louely face and neck, then they putting a Reede into thy right hand, and kneeling downe before thee, in ſcorne, ſaluted thee, ſaying: *All haile King of the Iewes*

O good and gracious Ieſu, thou

thou wast brought forth by *Pilate* vnto the furious Iewes, to be gazed and looked vpon, wearing thy crowne of thornes and purple garment, but they cryed out with more cruelnesse to haue thee crucified.

O good and gracious Iesu, thou wast deliuered vp vnto the will and pleasure of the Iewes, who by and by ledde thee to be crucified, laying thy heauy crosse vpon thy sore and bloudy shoulders: thus didst thou beare most meekly thine own crosse, whose great weight pained thee full sore: and comming vnto the place of thy suffering all weary and breathlesse with paine, for my sake thou didst not refuse to taste Wine mingled vvith Gall and Myrrhe, vvhich vvas there giuen vnto thee.

O good and gracious Iesu, whē thou wast stripped naked, then were thy sore wounds, by the violent plucking off thy cloathes

cloathes, renewed. O what a bitter and cruell paine dideſt thou ſuffer when thy tender hands and vndefiled feet were with blunt and rough nailes faſt nailed vnto the Croſſe, and when the ioynts of thy limbes were looſed. O with what loue and ſweetneſſe of charitie didſt thou offer thy hands and feete to bee boared through? Then out of the wounds of thy hands and feet, as it had been out of Wels, thy precious bloud plentifully guſhed out.

O good and gracious Ieſu, thou hanging vpon the Croſſe betweene two Theeues, waſt aſſailed with Blaſphemies, but thou prayedſt vnto thy Father the while, ſaying: *Father, forgiue them, they wot not what they doe.* Then didſt thou promiſe Paradiſe vnto the Thiefe: then gaueſt thou thy deare beloued Mother (who pierced with the ſword of ſorrow, ſtood by the Croſſe) vnto

to thy beloued Disciple *Iohn*, and after thou hadst suffered: three long houers intollerable paines, and thirsted very vehemently, they gaue thee eysell to drinke, which when thou hadst tasted, bowing downe thy venerable head, thou yeeldest vp thy spirit. O what a disease was sinne, which nothing could cure, but the death of the Physitian?

O good and gracious Iesu, O good Shepheard, thus thou bestowedst thy selfe for thy sheepe: the right side of thy bodie was opened with a Speare, out of which flowed both water and bloud, mystically resembling the two Sacraments For vs thou wouldst that thy louing and tender heart should bee wounded: afterward thy immaculate bodie bee taken downe from the Crosse, *Ioseph* and *Nicodemus* winding it vp in Sindon or cleane Linnen, laying it in a new

new Sepulcher: Grant (O Lord) that we may by faith, lay vp this thy blessed body in clean affections, and in the new Sepulcher of a Deuout and Religious heart, Amen.

A Prayer vpon the Passion.

O Sonne of the liuing God, most mighty, which for the exceeding great charitie that thou diddest beare towards mee, hast vouchsafed to be made man, thou wouldest for my sake, bee borne in a Stable, and laid in a Manger, bee fedde with the little milke of the maiden thy mother, suffer needinesse and pouerty, bee sore troubled three and thirty yeares with manifold labours & carefull paines: thou wouldest for very inward paine and agonie be all in a bloudie sweat, and bee apprehended and taken, shamefully bee bound, vnwor-

vnworthily be condemned, vniustly bee stricken with buffets and blowes, be cloathed in purple by way of mockage: thou wouldest bee beaten and torne most cruelly with stripes, crowned with thornes, ouer-laden with a painfull and heauy crosse and bee nailed, and fastned to the same Crosse. Thou the cloather and garnisher of the starres, hangedst all naked, despised, wounded, and with innumerable sorrowes afflicted, vpon the Crosse for my sake. Thou sheeddest for mee thy most pure and precious bloud: all this thou diddest for mee. I embrace in the armes of my soule, thy venerable Passion, I forsake and renounce all sensuall pleasure, I resigne my selfe wholly into thy hands, thine onely will, O Lord, thine only will bee done in me.

O most sweet and mercifull Iesu, mortifie whatsoeuer liueth sensually

sensually in mee, garnish and adorne me with thy merits and vertues: O prepare Lord, a delectable and pleasant habitation for thy selfe in mee: renue my Spirit, my Soule, and my bodie with thy excellēt grace, knit me vnto thee most nearely, change and transforme mee altogether in thee, that thou maist still haue delight in mee. Heare me graciously (O Lord) heare mee graciously for thine infinite mercies sake *Amen*.

CHAP.

CHAP. LV.

A Prayer of S. Augustine. Medit. 1. 7.

VVHat hast thou committed most sweete Childe, that thou shouldest bee so iudged? What hast thou offended most louing Innocent, that thou shouldest bee so hardly intreated? What is thy offence What is thy fault? What is the cause of thy Death, and occasion of thy condemnation? I it is, that am the wound of thy sorrow, the cause of thy slaughter: I am the desert of thy death, the wickednesse of thy punishment, the stroake of thy Passion, the labour of thy torment. O wonderfull manner of correction, and order of vnspeakeable misterie! the wicked offendeth and the iust is punished: the guiltie transgresseth, and the innocent

innocent is beaten : the vniuſt ſinneth, and the iuſt is condemned : that which the euill deſerueth, the good ſuffereth : and what the Seruant committeth the Lord diſchargeth : what Man hath offended, GOD ſatisfieth.

Whither, O Sonne of God, whither hath thy Humilitie deſcended? whither hath thy charitie burnt? whither hath thy pittie proceeded? thy benignity encreaſed? whither hath thy loue attained? whither hath thy compaſſion extended? for I haue done wickedly, and thou art puniſhed : I haue committed the offence, and thou art chaſtened with reuenge : I haue done the fault, and thou art ſubiected to torment : I haue waxen proud, and thou art humbled : I am puffed vp, and thou art diminiſhed : I became diſobedient, and thou payedſt the puniſhment of diſobedience : I gaue

gaue my selfe to Gluttonie, and thou art afflicted with hunger: The tree caried mee to vnlawfull desire, perfect charitie led thee to the Tree of thy Crosse: I tasted of the forbiden Fruit, and thou layest vnder the torment: I am delighted with meate, and thou labourest at the doore: I enioy delicates, and thou art torne in pieces with nayles: I the sweetnesse of an Apple, thou tastedst the bitternesse of Gall. *Eue* reioyceth laughing with mee, *Mary* suffereth wailing with thee. Behold thou King of glory, behold my impietie, and thy pitie shineth: behold my vnrighteousnesse, and thy righteousnesse appeareth, What (O my King and my God) what shall I render thee for all thy benefits which thou hast bestowed on mee? For there cannot bee found in mans heart, which may worthily bee rendered for such rewards

rewards: can the sharpenesse of mans wit deuise, whereto the mercy of God may bee compared? Nor is it in the power of the creature to recompence the sufficiencie of the Creator: but there is, (O Sonne of God) there is in this so admirable dispensation, to which my owne weakenesse may in some things rely. If my minde pricked with thy visitation, crucifie her flesh, with the vices & concupiscences thereof: and this thing when thou hast granted, it beginneth now, as it were to suffer with thee: for that thou hast vouchsafed to dye for my sinne. And so by the victorie of the inward man, by the conduct it shall be armed to the outward triumph, for as much as this spirituall persecution ouercome, it may not feare for thy loue, to yeeld it selfe vnto the materiall sword. And so the smalnesse of my condition, if it please thy goodnesse,

O shal

ſhall bee able for her power, to anſwere the greatneſſe of the Creator. I pray thee for thy accuſtomed mercies, poure into my wounds, that the rancour of my viperous infectiõ caſt forth, may reſtore mee to my wonted health: that taſting the Nectar of thy ſweetneſſe, it may cauſe me to deſpiſe with all my heart, the pleaſant allurements of this world, and to feare no aduerſitie thereof, for thy ſake, and being mindfull of my eternall nobilitie, I may loath the winds of this tranſitorie feare. Let nothing bee ſweet I pray thee vnto mee, without thee, nothing pleaſe mee, nothing precious, nothing beautifull beſide thee. Let all things I beſeech thee, be vile vnto mee without thee, let them bee of no account: that which is contrarie to thee, let it be troubleſome vnto mee, and let thy good will bee my continuall deſire. Let it grieue me to

reioyce

reioyce without thee, and delight mee to bee sorrowfull for thee. Let thy name be my comfort, and the memorie of thee my consolation. Let teares be my bread day and night in searching out thy iudgments. Let thy Law bee better vnto mee then millions of gold and siluer. Let it bee delightfull vnto mee, to walke in the way of the commandements vnto the end. So be it.

CHAP. LVI.

The twelfth Meditation.

Concerning the Spirituall Communion of Christ, when the Sacramentall may not be had.

FOR that the ſpirituall Communion alſo is profitable vnto SOVLES, it is neceſſarie that wee enter into ſome conſideration of the ſame, and therein obſerue theſe circumſtances.

Firſt, what it is: ſecondly, after what meanes it may bee vſed: thirdly, what profit wee reap by it: fourthly, how acceptable it is to God.

For the firſt, we muſt know, that as the ſacramentall Communion hath worthily the firſt place amongſt the ſpirituall exerciſes of a Chriſtian life: ſo alſo the ſpirituall Communion hath

hath a very godly & diuine vse.

When the deuout man (saith *Gerson*) doth euery day receiue spiritually the Body and Bloud of his Redeemer: so often doth he mystically communicate the mysterie of Christ his blessed Passion, enflamed in his loue, and resolued into deuotion towards him: so often as wee receiue Christ in affection, and desire of minde (which the faithful often should doe:) this is called our spirituall Communion.

For the second, what commoditie this bringeth vnto the soule, we may gather by the manifold effects therof: for, as he which moued by the holy Ghost beleeueth, sorroweth for his sinnes, and by louing God, desireth spiritually to bee baptised, doth obtaine the grace of sacramentall baptisme: which desire of Baptisme, is called by the Diuines, *Baptisma Spiritus*, the Baptisme of the Spirit, so doth

doth it also happen in this spirituall Communion:

The third, how we reape profit by receiuing Christ into the holy desires of our Soules, it may bee vnderstood by the encrease of Loue: *While I was musing* (saith the Prophet) *the fire kindled.* The elcuation of the minde vnto God doth take vs away from earthly affections, and carrie vs vnto him, on whom our desires are wholly fixed.

The fourth, how acceptable this is vnto God, wee may easily know; for hee that accepted the intention of *Abraham* in offering vp his Sonne, and said vnto *Salomon, because this was in thine heart,* that he doth accept of our good desires, to embrace him in the armes of our affection, and also doth reward this desire as a deed done. But we are to consider, that wee must not alwaies stay vpon the desire of our will, and only receiue Christ spiritually

aly, but we must proceed further, to receiue him together, both spiritually and sacramentally, so often as possibly we can. For it is not enough to follow Christ in our intention, or in this case barely to beleeue, but wee must also receiue him in this holy mysterie, which is not only a representation of Christs death, but also a participation of the benefits proceeding from the same participatiō we haue with Christ, either by imputation, or by actuall infusion, by imputation, when it is said, *beleeue and liue*, by actuall infusion, either where it is said, *Wash and bee cleane*, or communicate and liue.

CHAP. LVII.

That this holy Sacrament is giuen to the ſicke, as neceſſarie for the time of the laſt Agony.

CONſider, that among the manifolde fruites of this heauenly SACRAMENT, that is to be accounted to be a principall one, that it maketh the Sonne of God himſelf to abide in vs, and vs in him, now in our greateſt extremities to haue a pledge of Chriſt his abode in vs and of our abode in him, what more comfortable?

From hence it was that the holy Sacrament was wont to be adminiſtred to faithfull people in danger of death, that they might be conſtant in the confeſſion of Chriſt, and able to withſtand the Temptations of the Diuell: to ſtrengthen them in taking the cup of affliction, by taking the cup of ſaluation.

2. Con-

2 Consider, that it also profiteth in attaining, the health of the body, seeing it is so auaileable to the salvation of the soule. For, if at the onely touch of Christs Garment, many receiued health what cannot Christ himselfe do, entering into the soule of the sicke?

3 Consider, that Christ knowing what his Apostles should neede, and what we all should neede, strength against afflictions: yea, foreseeing our conflict to come, ordained this most holy Sacrament, for the Spirituall helpe of our soules: wee must therefore thinke that by how much greater necessitie wee labour, by so much this Sacrament doth exercise more effectually wholsome effects, seeing it is proper vnto the *LORD* to helpe more readily then, when greatest necessitie doth require helpe.

4 Consider, that here the di-

ſtreſſed either in bodie or mind, may apply vnto himſelfe in particular, the merits of Chriſts paſſion, and raiſe vp himſelfe by a comfortable participation of this holy Myſtery: and ſay, Thou haſt good cauſe to reioice (O my ſoule) that the Lord of Maieſtie commeth vnto thee, that he may comfort thee departing this world and be thy aſſiſtant helpe againſt the aſſaults of Sathan, who endeauoureth to driue thee away from the reward of life. continue only a good will for all. though thou art faint and feeble, though thine enemies be many & mighty, yet hauing receiued diuine ſtrength, thou ſhalt ſay: I can doe all things in him that ſtrengthneth me.

Caſt all thy hope on Ieſus, and thou ſhalt neither be ouercome of them, nor put to ſhame. Thou knoweſt well, that the bodie of a certaine dead man was reſtored

red to life (2. *King.* 13) by the only touch of the body of *Elizeus*. If the bones of a dead Prophet had so great vertue, that they restored one from death to life, and the theeues amazed by the miracle of the thing, durst do no euill: what will not the liuing and glorious bodie of Iesus doe, entring into thee? I doubt not, but it will increase greater might in thee, seeing he is God omnipotent, and Lord of all, and the Diuel shall be ouercome and confounded at his presence.

O good God, teach me how I ought to giue thankes vnto my louing Lord, who seeing me in time of need, beset with infernal Lyons, doth send me food, not by the Prophet *Habakuck*, or by an heauenly Angell, but himselfe commeth to be my food, that fainting I receiue comfort.

Consider (O my Soule) this vnspeakeable mercie. Thou knowest thou wast loued of thy

Redeemer

Redeemer in his greatest extremities, when he departing out of this life to the Father, did then institute this holy Sacrament for thy welfare. Thou seest also hee loueth thee in thy extreamities: it remaineth that thou crying out with the Prophet *Dauid*, *Psal.* 8. *verse* 4. say, *Lord, What is man, that thou art so mindefull of him?* or with the Apostle, *Rom.* 14. *verse.* 8. *If I liue, I liue vnto the Lord: if I die, I die vnto the Lord: Whether I liue, or die, I am the Lords.*

CHAP.

CHAP. LVIII.

What he ought to doe, who is vpon short warning to communicate, before he come to the holy Table of the Lord.

HEe who will doe the thing which hee ought to doe, concerning this SACRAMENT, and that which the dignity of such a Mystery doth require, must set out a certaine space of time to himselfe, wherein he may performe those things which pertaine to the preparation thereunto.

He shall do very well, if as *Moses* commanded the people, that before they were to receiue the Law, they should prepare themselues. So also he who is now about for to receiue the Law of life, should at least wise make some preparation vnto the receiuing of the same.

The

The holy Scriptures doe testifie, that the maids of King *Assuerus*, Hest. 2. 12. comming only into his sight but once in six moneths, prepared themselues with oyle of Myrrh: and others six moneths with certaine sweet odours.

If these did doe this, that they might find fauour with an earthly man, what preparation think we, is required of vs, that wee may finde fauour in the sight of the King of Kings?

One of the chiefest praises of the blessed Virgin *Mary*, for which the Angell did commend her, he sheweth, when he saith: *Thou hast found fauour with God* and ought it to seeme a hard and troublesome thing vnto vs to do, for so great glory & dignity, that which these women haue dõe for such vanity? With what face I pray, will wee refuse labour: yea, although all the powers and strength of our soules & bodies

bodies were to bee employed, that wee may come at least but into the grace & fauour of God? specially, when wee heare that these miserable maids spend their whole life, that they might come into the fauour of one mortall man, But because this is an hard thing for vs to doe, let vs prepare our selues, (as the shortnesse of time will permit) in doing all that which in vs lyeth. But if you shall aske me what that is, I answer in a word, a lifting vp of the soule to God.

CHAP.

CHAP. LIX.

The manner of communicating, vsed by a certaine Virgin.

In pran. vit. spirit.

BEfore I communicate, I prepare my selfe after this manner: some two dayes before, I examine mine owne conscience, I humbly confesse mee of my sinnes to GOD, I am heartily sorry for my sinnes: when I may not fast, at the least I eate and drinke sparingly.

2. The next morning I begin sooner then at other times a prayer in my minde, in preparing my minde, I craue the assistance of God', to communicate sincerely, and that he make mee such a one as I ought to be, comming to his holy Table, that this most holy Sacrament may obtain in my heart, that fruit which it

it obtaineth in the harts of them which worthily communicate.

3. Then I consider how great a thing it is to be partaker of so holy a Mystery, to receiue him whome the Angels adore, the Prophets haue desired, the Apostles loued, the Martyrs imitated, and all holy men coueted, with vnspeakable desire, to honour, loue, and vnite them vnto him by this holy Sacrament.

4. Moued with this desire, I studie to enflame my soule more largely, by considering Christs vnspeakeable loue, by calling to minde the manifold graces this Sacrament bringeth with it to the soule of the deuout communicant.

5. When I come to communicate, I exercise my heart in these contemplations: first, I call to mind my owne vilenesse: secondly, I cast my selfe downe at the feete of Iesus my alone Sauiour and Redeemer: thirdly, I make

make a short confession of my Faith, as I believe in God &c.

6. Sometimes I talke thus with my soule, saying: Behold, my Soule, thy Lord and God I love him whom thou desirest, account thy selfe happy in receiving him, love him, and desire him to dwell with thee:

7. Lastly, I lay before him all my sins and infirmities hid in the depth of my heart, and I most feruently desire, that hee would pardon them all, and I purpose earnestly to amend what hath bin amisse, and so with all humble reuerence, I come to the Lords Table.

My

My demeynor after this short forme of preparing my selfe.

AFter this short forme of preparing my selfe, I betake mee to some secret place, that I may talke only with my Lord, whom I haue by faith receiued into the house of my soule: and first, I set before God the Father, the holy Sacrifice of Christ our Lord, & I set before him whatsoeuer hee hath suffred for mē vsing these or the like words: Behold (O eternall Father) thy Son, whom of thy infinite loue thou hast sent from heauen vnto the earth, that he might take flesh of man, bee borne in a Stable, flie into Egypt by the persecution of *Herod*, and should be in great pouerty, Behold (O Father) what great things he hath done and suffered for me in the wildernes, in preaching,

ching, in fasting, in praying, in iourneying, in persecutions of the *Iewes*, in hearing blasphemies, sustaining iniuries and reproaches: all which he suffered at the hands of the vngratefull Iewes, see him betrayed & solde for thirty pence. I offer him vnto thee (O holy Father) bound in the Garden, led away to *Annas*, beaten and buffeted in the house of *Caiaphas*, accused before *Pilate*, mocked of *Herod*, scourged and crucified of the Iewes. Behold, (O Father) his head hanging downe, his hands and feete pierced through, his most sacred side opened.

Behold the heauens and earth mourning after their manner, the sorrowfull mother, the deare Disciples bewailing him, and the vngrateful *Iewes* by so much the more to waxe madde against him: I offer him vnto thee, annointed with Myrrh, wrapped in clean linnen, buried in a new Sepulcher.

Sepulcher Theſe things done, I make an end, praiſing, bleſſing and giuing thankes to God, that he hath loued vs, ſo that he gaue his onely Son for our ſaluation.

2. After this, I turne me vnto Chriſt with al thankfulneſſe for his benefits, and I open vnto him as vnto a moſt holy Phyſician, my infirmities, and all my faults, as to a moſt gentle Lord: I open vnto him all my defects, into which I am wont to fall, deſiring him to miniſter a remedy, that I relapſe not ſo often, and ſpecially I pray that hee would grant me grace to receiue him hereafter worthily.

3. I purpoſe to amend, wherein I am wont to offend, and namely, I decree to root out ſome one ſin, and in the place therof to inſert ſome vertue, whereof I haue neede, that I may alwaies goe forward from better to better: and I humbly pray God his diuine Maieſty, that hee grant mee ſtrength

ſtrength to execute that thinge.

4. Laſt of all, I diligently keepe my heart all that day, thinking that the Lord reſteth therein as his houſe, wherefore I giue my endeuour, that I may vſe all modeſty, as wel in ſpea ing, ſeeing, & wal king, as in all my outward conuerſation: often I ſay with my ſelfe: This day (O Lord) thou haſt vouhſafed to come vnto me a ſinner, this day thou haſt renewed my heart by thy holy Paſſion, I pray thee abide with me, goe not from me And ſo applying my ſelfe vnto the prayers of the day, I vſe the ſame Prayers, with greater Deuotion then ordinary, I giue thanks for all benefits, eſpecially for thoſe receiued by this moſt high and holy Sacrament.

CHAP.

CHAP. LX.

Certaine briefe Questions and Answers concerning the blessed Sacrament.

Question.

FOr what cause doe you receiue the blessed Sacrament?

Answ. First, that I may obserue, and dutifully keep Christs most holy Institution.

Secondly, that I may shew my selfe a member of that body whereof he is the Head.

Thirdly, that I may receiue this soueraigne repast to the strengthening of my faith and the health of my sinfull soule.

Q. *What do you receiue?*

A. The very body and bloud of Christ, after a most diuine and heauenly manner.

Q. *What profit haue you by receiuing?*

A. In

A. Increaſe of grace, and loue with God & man, and a pledge of the eternall inheritance purchaſed for me in heauen.

Q. *Why do ye often communicate?*

A. Becauſe my hope is, I am one of Gods children, and therefore deſire to come often vnto him, as to a louing Father.

Q. *After what manner come you?*

A. By Faith and Repentance, hauing a full purpoſe to ſerue him in holineſſe and righteouſneſſe, all the dayes of my life.

CHAP.

CHAP. LXI.

These few obseruations should bee obserued of vs before our accesse vnto the Sacrament of the Lords Supper.

1. YOV must stedfastly beleeue in CHRIST crucified.

2. You must humble your selfe by a serious consideration of your manifold sinns.

3. You must thinke Christ worketh in you that which his words do promise you.

4. You must prepare your Soule to receiue the bodie and bloud of our Lord Iesus holily.

5. You must meditate of CHRISTS Passion, his Resurrection, and your owne rising againe to a better life to come.

6. You must giue your selfe

both before and after this most holy Sacrament, to prayer, and Deuotion.

7. You must apply your selfe to meditation, and open vnto God the closet of your heart.

8. You must beare sincere affection and loue, both to God and Man.

CHAP.

CHAP. LXII.

A Dialogue of the most holy Communion, betweene Mundanus *and* Spiritualis: *a worldly man and a spirituall Man.*

Wherein is disputed: whether it bee better often to Communicate, or abstaine from the most holy Communion: how, and after what manner both may be done: that of loue and Deuotion; this of humilitie, and reuerence.

Mundanus.

I Know not truely what fruit there is by often communicating: for I see thee continue subiect vnto the same vices thou wert before subiect, to be often and threaten, and liue carelessely as thou didst before.

Spirit. But I know certainly that by the benefit of often com-

munication, I haue rooted out ſome euill manners, and vnleſſe I ſhould often Communicate, without doubt, I ſhould bee worſe and worſe, and happily at this houre I ſhould burne in hell-fire.

Mundanus. Whence knoweſt thou, that thou ſhouldeſt bee worſe and worſe?

Spirit. For that I haue experience in my ſelfe, when the time of Communicating is at hand, I bethink my ſelfe more and more carefully to abſtaine, yea, from the leaſt ſinnes. Contrary-wiſe, when the time of communicating is farther off, I am not ſo re-collected in minde, I waxe alſo faint in Deuotion, I am prone vnto vanities and trifles: and if no other profit ſhould come vnto my ſoule, that profit alone ought to be ſufficient, to moue me to frequent this diuine Sacrament.

Mund. But I feare not a little, leſt

leſt if I come too often to the Lords table, I make ſhipwracke both of loue and feare, for that is wont to fale out by too often vſe and familiaritie.

Spirit. Yea, rather the contrarie doth often fall out in this diuine dutie. For if by the often and familiar cuſtome and frequentation of the Communion, any imperfection were therein couered, there were iuſt cauſe to diminiſh our loue and feare toward him, as it commeth to paſſe in humane things: But that thing is not ſo in this holy ſeruice: For when he whom wee receiue, is a certaine infinite Sea of all perfection, by how much one vſeth this often, by ſo much the more he declareth his goodneſſe and perfections, and cauſeth that loue, feare, and reuerence towards his diuine Maieſtie, doe dayly encreaſe.

Mundan. Let it bee as it is, dayly experience teacheth, that

the often vſe of a thing, although the beſt, doth breed contempt and loathſomeneſſe.

Spirit. But that is in things temporall, and in ſenſuall pleaſures, but in ſpirituall delights, (as S. *Gregorie* hath well obſerued) ſacietie doth breed a deſire for then the goodneſſe of them is made knowne: and therefore by how much the more they are poſſeſſed, by ſo much the more ardently they are deſired: whence the heauenly Wiſdome ſaith: *They which eate mee do ſtill hunger, and they which drink me doe ſtill thirſt.*

Mund. But S. *Paul* ſaith: *He that eateth and drinketh vnworthily, eateth and drinketh his owne damnation*, but if thou communicate often: it ſeemeth thou thinkeſt thy ſelfe worthy: and is not this pride? Thou alſo herein doeſt vnworthily communicate

Spirit. As if to Communicate ſeldome, doth make a man worthy

thy. It is not so: but heare me if thou callest him worthy whose perfection doth equall the worthinesse of this Sacrament, then no creature although the holiest can be worthy. And if such worthines were absolutely necessary none should communicate: for that none can attaine perfection equall to the worthinesse of this Sacrament: yet a man may in some sort be said to be worthy, who according to the aduice of the Apostle Saint *Paul*, 1. *Cor.* 11. doth examine his conscience, and who doth and saith with him in the Gospell, *Mar.* 9. 24. *I beleeue, Lord, helpe my vnbeliefe?*

Mundan. If this be sufficient, wherefore then did certain godly men of reuerence, speake so often of effectuall preparing themselues as they haue done?

Spirit. These of humilitie and reuerence to this holy Mysterie, haue spoken indeed of solemne

preparation (which assuredly is meet) but to the matter in question, frequenting of this holy Communion is a most ancient custome, wherwith the Church of Christ first sprang, as Saint *Luke* the Euangelist in the Acts of the Apostles sheweth.

Mund. But in the Primitiue Church the feruētnesse of Christians was great, which is not now in vs, it seemeth more safe to abstaine from often communicating, for if it be otherwise, it is in danger that we come not so disposed to Cōmunicate as wee ought for to come. The safer way, is rather to bee held, then the lesse safe.

Spirit. Yea, the selfe-same thing, for that so great desire is wanting in vs, ought to driue vs to frequent this wholesome Sacrament: For by the Benefit thereof, we may both waxe hot and be set on fire in the loue of God For he which is cold, ought rather

rather to betake himselfe to the fire, then he which is hote. So often as one humbleth himselfe before God, and hath a firme faith in Christ, and a good intention to liue holily, it is commendable.

Mund. I haue often heard the Sacraments are instituted of Christ, as medecines, but we vse not medecines often.

Spirit. If a man were spiritually sicke but sometimes, then the argument were auaileable: but whereas wee are in a quotidian of sinne, and our nature is weake: for, *the iust falleth seuen times a day* (saith the Wiseman) our nature therefore often needeth help, and so the vse of a spirituall medecine. Moreouer, whereas this Sacrament is of force to draw away euills, both present and to come; from the soule, it is better to preuent infirmitie, then to cure it once contracted. Lastly, there is a great

difference betweene corporall medicines, and this ſpirituall: for they onely put away bodily diſeaſes, and often with the euill humours take away the good alſo: but this onely bringeth to the ſoule, grace, ſtrength, and other heauenly gifts: and therefore theſe, ſeldome; this often is to be vſed. Adde, that for the moſt part, bodily medicines are bitter and loathſome, to the intent, that as ſeldome as may be we vſe them: but this is ſweet and delightfull, and therefore God would, that it be often receiued of vs.

Mundan. But thou canſt not deny, to abſtaine from the holy Communion for reuerence ſake vnto ſo great a Sacrament, to be of modeſtie, and agreeable to vertue.

Spirit. I deny not, but that to giue reuerence to it, is an action of modeſtie: yet this I ſay, that to frequent this Com-

Communion of deuotion, and desire of vniting ones selfe with Christ is a better action; because this springeth of loue, but that of feare, and it is manifest to all, that loue is better then feare: wherefore it argueth a religious minde to communicate often.

Mund. But I am vnworthy so to doe.

Spirit. Wherefore?

Mund. Because I fall daily into many sinnes.

Spirit. If sinnes detaine thee then shouldest thou neuer communicate, because thou neuer ceasest to sinne.

Mund. But communicating seldome, I haue more time to examine my selfe.

Spirit. Thou art deceiued: for seeing our nature is prone to euill, by how much the more grieuously sins raigne in it, by so much the harder they are to be gone: for a crooked tree, the longer the turning thereof is deferred

ferred, by ſo much the more hardly, and with greater paine it is made ſtraight. We are as water, though it bee ſometimes heate, yet naturally it will waxe cold againe: we are as an inſtrument which ſet aſide it will grow out of tune againe.

Mund. I doe not well vnderſtand what this my errour is: for I ſee daily with mine eyes, thoſe which often communicate, to come coldly and without deuotion, and as it were, cuſtomarily to the holy Table, and no more adoe: But they which come ſeldome, come with farre greater deuotion and reuerence, as it ſeemeth to mee, wherefore it is better to communicate ſeldome then often.

Spirit. Firſt, that is vntrue *Mundane*, which thou affirmeſt: yea, rather many of them which come ſo ſeldome, come moſt coldly and without deuotion, without feelnig of loue, rather indeed

indeed of customs & contempt then of pious affection.

Mundan. It be better to Communicate often then seldome, how commeth it to passe that this often communicating is not praysed of some learned men?

Spirit. I neuer read nor heard of any learned man endued with pietie and iudgement, that euer reprehended this action, so holy so profitable, so acceptable to God: but that it is dispraysed of some carnall men, it is no marualle, it is no disgrace to the Sun though Bats and Owles cannot endure it.

Mundan. You say true: I acknowledge that it is more safe, often to strengthen the Soule with this heauenly foode, but I doe it not, least I giue occasion to the World, of whom those that often communicate, are had in derision.

Spirit. If in this matter thou wilt haue a regard of the world, then

then hast thou not only lost thy soule, but also thy wit. Art thou ignorant, that it is the propertie of the World to flie from all spirituall things, to fauour the wicked, and speake euill of the good?

Mund. As long as we are in this world, we ought to frame our selues, and conforme our manners to the world.

Spirit. But that is manifest foolishnes. If the world be one of thy 3. capitall enemies, how maiest thou apply thee to it, and obey the will thereof, without manifest and apparent ruine? Knowest thow what it is to abstaine from the sacred Communion, for the obloquies of the world? No other thing then to be ashamed, and to account it a reproach, if thou art a good christian, and endued with vertue; wherfore, and worthily too, may Christ bee ashamed to receiue thee into heauen.

Mund. If

Mund. If I ſhould often communicate, I muſt repent often, become a good example vnto others, keepe me at home, caſt of all recreations: which were to take away all my liberty from me, and ſo I ſhould pine away, and waxe old before my time.

Spirit. Although thou communicateſt but once in a yeare: thou art bound to repent, to giue good example to others: neither art thou ignorant, how great a ſinne it is, to giue a ſcandall to others. And the often communicating, doth not take away Recreations, but doth allow them ſo they be lawfull and honeſt. In that thou ſaieſt thy libertie is taken away, it is not true: for, if thou doeſt thinke any thing forbidden, lawfull vnto thee not communicating, thou art deceiued: for whether thou cõmunicate often or ſeldome, thou art bound to abſtaine from ſins. Hee which for Recreation offendeth his

his Creator, loseth true liberty, when he maketh himselfe a seruant to sin: yea, he loseth true ioy, which springeth of a good conscience, which saith *Salomon* is a continuall feast, and in a feast there is ioy: and this the foolish world doth not vnderstand.

Mund. To the receiuing of this most holy Communion, it is required that a man be of a quiet minde, which cannot be commonly brought to passe, for the aduersities and perturbations of this life.

Spirit. Yea rather the afflictions of this life, & this wretched place of exile, ought to driue vs to communicate often. For amongst the effects of this heauenly foode, this one is mentioned, that it giueth strength in aduersity, as the Prophet signifieth, when he said: *Thou hast prepared a Table in my sight, against those that trouble mee,* Psal. 25. 5.

Mund. If

Mund. If I did perceiue, I were called of God extraordinarily to Communicate often, I would willingly obey.

Spirit. I pray when thou cõmest to thine ordinary prayers, when thou goest to Church doest thou perceiue thou art called of GOD extraordinarily?

Mund. No.

Spirit. Why then doest thou these things.

Mund. For that they are commanded me in the Word of God, and seeme to mee good things, and are laid downe as parts of Gods worship.

Spirit. But the holy Communion without question, is a part of God his worship, and commanded in his Word, and is so profitable, as it is called of the Church, the pledge of future glory.

Mund. Howsoeuer the matter is, to say truth, I dare not come

come often to this heauenly Table, by reason of my manifold imperfections that I often fall into.

Spirit. It hath beene answered to this before: either thou desirest to be deliuered from these imperfections, or not to be deliuered. If thou desire not to be deliuered, thou art insensible of thy disease, and diseases which cause obstupefaction are dangerous. If thou desirest to be rid of them, this most holy Sacrament, receiued with due preparation, will minister such strength, that thou maist by little and little remoue them well.

Mund. I yeeld to thy reasons, and would gladly communicate, but I feele no deuotion.

Spirit. Perchance thou thinkest, thou hast no Deuotion, vnlesse thou shed forth teares: that is not absolutely necessary, neither in these consisteth all deuotion:

tion: the teares of the heart may suffice, that is, sorrow for thy sins past, and a purpose to prevent those to come. Moreouer he is called deuout, which in all things conformeth himselfe vnto Gods will: wherfore I would not that thou shouldest therfore abstaine, because teares and sighs are wanting: for these are not alwaies required. GOD giueth them to whom he pleaseth.

Mund. To say what I thinke and that I may confesse a truth thou hast plainly perswaded me, that it is better to communicate often, then seldome, but one thing yet remaineth, I am loath to acknowledge my sins.

Spirit. If wee acknowledge our sins, God is iust to forgiue vs our sins, 1 *Ioh.* 6, 1.

Mund. Many businesses doe occurre, which hinder this so waighty a matter, I meane the worke of repentance.

Spirit. This is the temptation of

of the diuell, who that he may ſpoile thee of the Fruit of this diuine Sacrament, cauſeth that Repentance ſeemeth troubleſome vnto thee, and the whole preparation to the Holy Communion. Furthermore buſineſſes doe not hinder good works, the buſineſſes of greater moment, are to bee preferred before the leſſe. There is time to diſpatch earthly affaires, but heauenly are farre aboue them: When the Son of God ſtandeth and knocketh at the doore of thy heart, open vnto him, let him not knock in vaine. To conclude, remember that the kingdome of heauen ſuffereth violence, whence we ſee, we muſt labour to attain the ſame..

Mund. It is euen ſo, I muſt needs confeſſe I am ouercome: wherfore my reſolution is, with Gods good grace to repaire often to the bleſſed Sacrament.

Spirit. Then ſhalt thou doe that

that which appertaines to a Christian to doe.

CHAP. LXIII.

Another Dialogue, wherein is discussed the Doctrine and benefit of the Blessed Sacrament.

The Speakers.

Catechumenus. Doctor.

Catechumenus.

I Desire to be instructed in the Doctrine of the holy Sacrament.

Doct. I confesse thou maist well desire to bee instructed in this Doctrine, for it is a diuine Doctrine; the more I consider of it, the more I admire the excellencie thereof, which to mee is more then words can expresse.

Catecu. I can bee content to submit

submit my selfe to the iudgement of the learned, without curious questioning.

Doct. Thou saist well, for my part I had rather by far commune with the humble minded in this Doctrine, then any other that is ouer-curious. The goodnesse of God herein should with reuerence be admired.

Catech. I rest satisfied in this case: but I would learne of you, what might moue mee to loue the giuer of so great a gift.

Doct. Thou speakest religiously; for words of deuotion in this case are sweeter then hony, or the hony combe. Now, the meanes to loue the Author of this gift, is to consider his bounty, how hee doth herein offer himselfe vnto thee, and all the benefits of his blessed passion.

Catech. I am moued with incredible ioy, to thinke of the innumerable benefits I receiue hereby, and it stirreth me vp to reuerence and ioy. *Doct.* It

Doct. It may wel do so, for what ioy is heere offered vnto the faithfull, the faithfull doe finde what may they not hope for at his hands, who hath giuen himselfe vnto them? what prouokements to loue and hope we haue hence, there needs no long discourse to manifest and shew the same.

Catech. I acknowledge my self satisfied, beseeching God to make me a dutifull Receiuer of this most holy mysterie, euen for his mercies sake, *Amen.*

Doct. To bee a dutifull receiuer, thou must before and after receiuing giue thy selfe much to Prayer, and obserue other duties appertaining vnto a carefull christian.

CHAP.

CHAP. LXIIII.

A Prayer before the receiuing of the Communion.

O God, the Creator of all things, omnipotent Father, whose beginning, had no beginning, whose end doth exclude all end, whom all things doe acknowledge their Author: I miserable and vnworthy sinner, now about to repaire to the high Feast of our Lord & Sauiour Iesus Christ; haue a troubled heart, a soiled bodie, a polluted tongue, a wounded conscience: I am greatly amazed, and I know not what to chooſe: if I come not, I flie life if I come vnworthily, I procure damnation. O high diuinity: O fearefull Maiesty: O pious mercy: whither shall I goe? or whither shall I fly? O wretch that I am: what shall I do? I haue sinned

ned againſt heauen, and before thee, and am no more worthy to be called thy ſon: all ſorrowfull and ſighing, I ſtrike my breſt, and groining ſay: wo is me vile ſinner, I haue loſt that which appertained to a ſon, but thou ſtill haſte that, that belongeth to an indulgent Father: pardon therefore, O Father, pardon O moſt gentle Father, me thy prodigall ſon, though late returning, reach out thy hand of mercy from on high, and receiue me in peace and ſauour, which liueſt and raigneſt God from euerlaſting, *Amen.*

Another Prayer, before the Communion.

OMnipotent and mercifull God, behold I an vnworthy ſinner, doe come to the moſt holy Sacrament of the bodie and bloud of our Lord Ieſus Chriſt, I come (I ſay) as the ſicke man to the Phyſitian, as the vncleane to the Fountaine of mercy, as the blinde to the light of eternall brightnes, as a poore beggar to the King of glory, as the naked to the Lord of heauen and earth, as the needy to the riches of heauen and earth. I beſeech the abundance of thy pitty to heale mine infirmity, to waſh my foulneſſe, to enlighten my blindenes, to enrich my pouerty to cloath my nakedneſſe, that I may receiue thee, the bread of Angels the King of Kings, and Lord of Lords. Grant that I may receiue thee with ſuch reſpect & reuerence

reuerence, with such contrition and feare, with such faith and purity, with such a purpose and humility, as it is expedient for the health of my soule.

O Lord and Father, giue to me (I beseech thee) an vnworthy sinner, not onely to receiue the Sacrament, but the vertue of the Sacrament. O most gentle God, graunt me to receiue the body & bloud of thy only begotten Son, that I may be incorporated into his mysticall body, and be accounted as a member of the same. O most louing Father, grant mee for to receiue thy dearely beloued Sonne, and that whom I now receiue, as it were couered with a vaile, I may one day behold in glory, who liueth and raigneth with thee and the holy Ghost, one GOD, world without end, *Amen*.

A Thankesgiuing after the Communion.

I Yeeld thee thankes, O Christ Iesu, for thine ineffable loue that by thy death thou diddest redeeme mankinde, I beseech thee suffer not thy body to bee broken, and thy holy bloud to be shed in vaine for me, but with thy blessed body feede my soule with thy bloud quicken my spirit, that encreasing by little and little, I may become a fit member of thy Church, which is thy mysticall body, and grant that I neuer depart from that holy league, but may continue therein, seruing thee in holinesse and righteousnesse all the daies of my life, *Amen.*

Another

Another Thankesgiuing after the Communion.

VVHat tongue, or what minde is able giue thee sufficient thankes (O Lord *IESVS*) for thy ineffable loue towards vs? who to redeeme man, didst become man: thou tookest vpon thee all the iniuries of our condition: and last of all as a Lambe without spot, waste offered vpon the Altar of the Crosse: all was to reconcile vs to thy father. And not content with this thy bounty towards vs, but least the memory of so great loue should decay, Thou sitting in heauen, doest by thy holy mysteries refresh our soules heere in earth.

Dauid to shew his loue to *Ionathan*, did honour his son by receiuing him vnto his Kingly Table: but how haste thou honoured vs, who hast made vs partakers

kers of thy heauenly Table? for which, thy holy name be praised now and for euermore, *Amen.*

Iaculatory or short praiers to be vsed after the receiuing of the holy Communion.

O My Lord who art worthy of infinite loue and glory, I humbly repent mee that I haue offended thy diuine Maiestie, I fully purpose to offend thee no more, yea though I should die.

Mercifull and louing Lord, I execrate and detest my sins past, I resolue to sinn no more in that manner, though I suffer all the labours of the world.

It displeaseth me O King of infinite greatnesse that I offended thee, from henceforth I sacrifice my self vnto thee, and I purpose to displease thee no more.

I am sorry O my Creator for my great ingratitude, I will rather breake off from all the desires of the world and the flesh, rather

rather then commit that which shall offend thee.

O thou which art the Author and preseruer of my life, I detest all workes of sinne because they offend thee, I firmely purpose not to commit them againe.

My most faithfull protector, it repenteth me that I haue done euil in thy sight, from henceforth I will do mine endeauour to abstain from sinne.

I would not O Lord, prouoke thee to anger any more, for all the riches in the world, yea though I were to suffer a painefull Martyrdome.

I haue gone astray O infinite and eternall good of my soule, I haue departed from thee, for which I repent me, I wil not depart from thee any more, but wil serue thee with all faithfull seruice.

O infinite goodnes, I would to God I had neuer so displeased thee, I will neuer more returne

to the vomit of sin, but I will bethink me how I may please thee.

O mercifull Lord, thou which madest *Zacheus* of a Vsurer, to become a iust man. Thou that madest *Matthew* of an extortioner, a contemner of the world. Be mercifull vnto mee, who doe desire nothing more then truely to serue thee, for the time to come.

When the great Patriarch *Abraham* had obtained the victory against his enemies, the King of *Salem* whom wee call *Melchisedech*, for a thankesgiuing he offered bread and wine vnto *Abraham*, and withall, to refresh his Souldiers.

We haue offered vnto God in the celebration of the Lords supper, our soules and bodies as a reasonable sacrifice to serue him, heere also we receiue refreshing against our ghostly enemies.

God taught his people to eate the figuratiue Lambe in haste; & forth-

forthwith to get them out of Egypt: we ought by the Figure to discerne that which was figured & without delay to get vs from the Egypt of a sinfull life.

In the 5. of the *Canticles* and the 3. *verse*. The Spouse saith, *I haue put off my coate, how shall I put it on? I haue washed my feete, how shall I defile them.*

In like manner may the faithfull Soule say, *I haue put off a sinfull course of life, how should I put it on againe? I haue repented me of sins committed, how should I commit them againe?*

Lord grant mee the assistance of thy grace, that the rest of my life may be pure and holy, so that at the last I may come to thine euerlasting glory *Amen.*

CHAP. LXV

Causes why the daily Communion, or the celebration of the Lords Supper, every Sabboth Day is not now in vse, as it was in the Primitiue Church.

1. FOr that this was a precept of the Church as *Origen* and S. *Ierome* doe testifie, like as that was of forsaking temporall riches: or temporary, or as fit for that age of the Church.

2. For that it was agreeable to the small number of Christians: so that this custome did by little and little decrease, as the number of Christians daily multiplyed.

3. For that those times, were times of persecution, and therefore the christians lived in a cõtinuall farewel (as it were) from the world.

4. For

4. For that the charity of those times farre exceeded ours that now liue: to wit, loue to God & men: they would haue lamented their estate, if that their daily bread should haue become a yearely bread.

5. For that they then had a more feeling of the effects of this holy Sacrament: to wit, how it did *minuere sensum in minimis peccatis*: and how it did *tollere consensum in grauioribus*, as S. *Bernard* speaketh, take away the sense in lesser sinnes, by not committing them at all, and consent in greater.

6. For that the perfection of Christians in the Primitiue Church was farre greater: and therefore assuredly, the more often a Christian doth repaire to the holy Communion, the greater is his perfection, and the nearer he doth come to the piety of the ancient Christians.

CHAP.

CHAP. LXVI.

An exhortation vnto the holy communion, moning euery deuout Christian to repaire often vnto the same.

I Hope (Gentle Reader) thou perceiueſt wel (by that which hath bin formerly ſpoken) how much more excellēt & profitable a thing it is, often to receiue the moſt bleſſed Body of Chriſt in the Euchariſt, then to abſtain frō a meat ſo healthful & nouriſhing vnto life. One thing yet remaineth that thou throghly regarding the vnſpeakable fauour and bounty of ſo great a King, ſo cheerefully, and ſo bountifully calling thee to his mærriage feaſt, when hee ſaith: *Take and eate, this is my body* and againe, (*doe this in remembrance of me*) ſhouldeſt therefore with all ſpeed and often, repaire vnto

vnto this banquet, least thou fall into the fault of ingratitude, and be shut out of the Kingdome of heauen (as those were, who are mentioned in the Gospell to haue beene bidden to the wedding dinner) if thou absent thy selfe, thinking to excuse it.

This is the marriage Feast of the King of Heauen: the banquet is spirituall, whose Bread doth strengthen mans heart, & whose Wine doth enflame the soule with heauenly ioy: and the meat thereof is the flesh of Christ, saying: *My flesh is meat indeed.* This is that healthfull food of Angels sent down from heauen, hauing in it all delight and sauorie sweetnesse. This is that fat Bread which giueth pleasures for a King. This is the most plentifull Bread of good nourishment aboue all that the earth yeeldeth. This is the bread of the offering of the first fruits. This is the bread signified as well in the Cakes

Cakes which *Abraham* did set before the Angels, as also in the Shewbread : and this was likewise deciphered in the Bread and Wine which *Melchisedech* brought forth. Lastly, this is that bread baked vpon the coales, in the strength whereof, *Elias* did walke forty daies and fortie nights vnto *Horeb* the Mount of God. This is that tree of Life, planted by Almighty God in the middest of the earthly Paradise, whose fruit being eaten, would preserue bodily life. This is that Paschal Lambe without spot, by whose bloud stroken vpon the two posts, and the doore cheeks the children of Israell were in times past deliuered from the hand of the Angell that smote the Egyptians. This is that Kid which *Manoah* offered vnto the Lord vpon the Stone. This is also that hony comb, which *Ionathan* dipping the tip of his Rod therein, did put to his mouth, and

and his eyes were enlightened. This is also that large flowing streame of water, which sodainly issued out of the Rocke, after that *Moses* had stricken it with his Rod.

Come freely therefore to this most sweet banquet of Christ Iesus, wherein is promised vnto thee most assured life and salvation. For, if the garments of Christ, and if napkins and partlets brought from *Paul*, did euen with the least touch thereof giue health, how much more then shall the very body of Christ, being worthily receiued, deliuer thee from al thine infirmities, & wicked affections? If at Christs onely word, *Lazarus* hauing bin foure daies in the Graue, was raised vp from the dead, how much more shall Christs bodie being eaten of thee, giue life vnto thee, and purge thy conscience, quickning thee from the death of sinne.

Oh

Oh therefore (faithfull ſoule) if thou be vncleane, come to the fountaine of purity: if thou bee hungry, come and feede of the bread of life, which fadeth not and filleth the hungry ſoule with goodneſſe. Art thou ſicke? this will be a moſt ſoueraigne medicine for thine infirmitie. Haſt thou an iſſue whereof thou canſt not be cured by the Phyſitians? touch thou in full aſſurance of faith (as did the Woman in the Goſpel, ſick of the flux of bloud) the hem of Chriſts garment, euen the moſt bleſſed Sacrament, and thine iſſue ſhall be ſtayed. If thou feele thy ſelfe to bee ſtung by the ſerpents of peruerſe temptations, looke vpon that brazen ſerpent, in which there was no poiſon, euen Chriſt hanging vpon the Croſſe. Doeſt thou make thy moane, that thou art blinde weake, and lame? Thou muſt then remember that ſuch are bidden to the ſupper of the great

King

King, and are compelled to goe in. But thou wilt ſay, I am wauering (alas) and vnconſtant: yea but this bread doth ſtrengthen the heart of man. Art thou ſorrowfull and in perplexitie? this Wine doth make ioyfull the inward man. Doe many things trouble thee? cleaue faſt to him who calmed the waues of the ſea when they were troubled. Goeſt thou aſtray from thy Lord and Maſter? yet maiſt thou walke in the ſtrength of this meat, euen to the Mount of God.

Theſe wonderfull things doth the holy Ghoſt in the ſcriptures, and the holy ones of God, being inſpired by the Holy Ghoſt, ſpeake of this admirable Sacrament, whereof S. *Cyprian* in his Sermon of the Lords Supper, moſt learnedly and religiouſly writeth: This vnleauened bread which is the true and ſincere meate, doth by the Sacrament ſanctifie vs, by the receiuing of it

it, it doth enlighten vs with faith, and confirmeth vs with truth towards Christ. Therefore let all those, which loue the Lords Passion, come vnto this most wholesome bread, and let them not feare to eate of this most sweete Manna, so often as they can, whereby they may be made able to passe through the wildernesse of this world, without danger of their life. Let him not feare to eate of this healthfull bread, whosoeuer desireth to haue his heart made strong in the Lord, that he may ouercome all those most wicked enemies, the diuels, which dayly lye in wait, to hinder our saluation. Let no man make doubt, so often as possibly hee can, to eate of this most sweet, delightfull, comfortable bread, which was made in the wombe of the Virgin, and baked vpon the Altar of the Crosse, in the strength whereof, we shall be made able in fortie dayes

dayes and forty nights (that is to say, in the short time of this transitorie life) to walke, not onely to Mount *Horeb*, which signifieth a Desart, but euen to Mount *Tabor*, which is the brightnesse and glory of God.

CHAP. LXVII.

Of the spirituall hunger wee haue, or ought to haue, often to Communicate, and inducements vnto the same.

1. CONsidering our great necessitie.

2. The great profit that doth hereby come vnto vs.

3. The admirable sacietie it yeeldeth vnto the distressed soule.

4. For that it inciteth to the study of pietie.

5. For that it inlighteneth the vnderstanding.

6. For

6. For that it addeth ſtrength to our weakeneſſe.

7. For that it maketh glad the conſcience.

8. For, that it is our *viaticum* our refreſhing towards the end of our iourney.

For the affecting of the conſcience, three things are principally to bee thought vpon in the very time of communicating.

THe eternall loue wherewith God the Father loued vs, when as yet we were not, & prouided all things neceſſary for vs.

2. The ineſtimable loue of God the Sonne, who gaue himſelfe for vs.

3. The vnſearchable loue of God the holy Ghoſt, that euery moment doth preſerue vs.

Chriſtian

Christian considerations to bee thought vpon by euery one of vs, both before and after the Holy Communion.

Before.

1. THat wee call to minde, that as Almightie GOD appeared to *Moses* in the burning bush: So doth hee also to them, whose hearts are inflamed with the loue of him.

2. That if in the law so many purifications were vsed, then in purifying our hearts vnder grace much more is required.

3. That if *Salomon* tooke such care to build a Temple for the Arke of the LORD: what care ought there to be for the Lord himselfe of the Arke?

4. That the foure questions proposed vnto *Ionah*, *Ion.* 1. 9. The first, *quod opus tuum*, what is thy worke, or trade? the second,

cond, *quæ terra tua*, what is thy country? the third, *quo vadis*, whither goest thou? the fourth, *quis populus tuus*, What is thy people, or with whom liuest thou? That these questions I say, proposed to *Ionah* euery deuout Communicant' ought to propose vnto himselfe as thus.

What is thy worke? to doe the will of God, or thine owne will? What makest thou thy country, Heauen or earth? Whither goest thou, after God or the world? What is thy people, with whom conuersest thou? are they good or euill men.

After.

FIrst, to be carefull not to receiue the grace of GOD in vaine, 2. *Cor.* 6. 1.

Secondly, to resigne or consecrate the rest of our life to serue God, according to that

rule

rule of the Apostle, *Rom. 6. 19. As you haue yeelded your members seruants of vnrighteousnesse vnto sinne: euen so now yeeld your members seruants vnto righteousnesse.*

Thirdly, that thou weigh with thy selfe, the reasons why thy life is to be dedicated vnto God, of whom thou hast receiued a life of nature, a life of grace, and an assured hope of a life of glory, in the world to come.

CHAP.

CHAP. LXVIII.

Deuout considerations to bee vsed after the receiuing of the holy Sacrament.

COnsider with what honour thou art prosecuted by receiuing this Holy pledge, in regard whereof, all earthly honours are to be contemned.

2. Consider whilest thou doest communicate, thou art become a Temple of the Holy Ghost, and that if *Salomon* so much reioyced when hee saw the building of the Temple finished, which was but a materiall Temple, haste thou not cause much more to reioyce in this Temple, which is spirituall? In this Temple thou oughtest often to praise GOD, and casting out euill thoughts say: *this*

this my soule is now become an house of Prayer.

3. Consider that thou by often receiuing, doest become a liuing sepulcher of CHRIST: thinke if thou hadst beene present when he was taken downe from the crosse, and beleeuing he was thy Sauiour, surely thou wouldest haue beene glad to receiue his blessed body into thine house.

Meditations accommodated to the ſeuerall parts and Petitions contained in the Lords Prayer which Prayer is wont to be prayed after our receiuing.

Our Father.

OMy Father, what wilt thou I aske of thee, being an euill ſonne? Behold, I aske of thee the ſpirit of thy Son, that without ſeruile feare, and with much confidence, I may receiue thee vnto the vnſpeakeable comfort of my ſoule.

Which art in heauen.

LORD giue me a taſte of that felicitie which all thy ſaints inioy with thee in heauen, that from henceforth I ſauour not earthly things, but heauenly, or things on high.

Hallowed bee thy name.

Giue me grace, that for this benefit I may giue thee laud and praiſe, and ſanctifie thy Name: grant

grant that in all my actions, I may seeke not mine owne, but thy glory.

Thy Kingdome come.

Euermore reigne in my heart which I doe offer vnto thee for a gift: let not sinne, let not the flesh, let not the Dominion of Satan rule there, but thy grace onely.

Thy will bee done in earth as it is in heauen.

Teach me to doe thy will, readily, willingly, ioyfully, as thy saints doe the same will of thine in heauen.

Giue vs this day our daily bread.

I beseech thee O LORD, to grant mee an ardent desire towards this holy sacrament, the true bread of Angels.

Forgiue vs our trespasses, as we forgiue them that trespasse against vs.

Giue me remission of all my sins past, an hatred of the same, and a readinesse for the loue of

thee for the time to come.

And leade vs not into temptation.

Giue mee grace to withstand the temptations of my ghostly enemie, and both in aduersitie and prosperitie, euermore keepe constancie of minde, that mine enemies preuaile not against me.

But deliuer vs from euill.

Deliuer vs from all our sinnes that we may be presented vnto thee, and vnto thy seruice.

For thine is the kingdome, the power, and the glory, for euer and euer, Amen.

Thou O Lord, art worthy to receiue honour and praise, and dominion for euermore, *Reuel.* 4. 11.

Of

Of the vigilant care that a Christian ought to haue of not falling away from a good and godly course of life.

COncerning the sin of relapsing or falling away from a good and godly course of life we are first for to consider, that he who doth truely repent, doth so bewaile his euils passed, that hee doth fully purpose not to commit them againe: and that a vain repentance is that, (saith S. *Austen*) which the same fault following doth defile. The lamentations for former sinnes are not effectuall, if the same sinnes are iterated. Wilt thou be a true penitent? then cease from sin: take heed thou say not, I cannot abstaine from sin, God is faithfull, who wil not suffer vs to be tẽpted aboue that we are able 1. *Cor.* 10.13. *Non posse pretenditur, non velle in causa est.* We are not able to resist sinne is pretended, wee

are not willing is the cause: So Saint *Austen.*

Secondly, we are to consider that the summe & complement of all vertue, doth consist in perseuerance: not he that runneth, but he that runneth vnto the end attaineth the price, 1. *Cor.*9.24.

Thirdly, let vs call to minde by whose instinct & motion we began this good worke, and that the end therof was to serue him.

Fourthly, who it is that would haue vs leaue it off, to wit, the professed enemy of our soules.

Fiftly, that euill men doe often persuere in euill, how much more should wee perseuere in good.

Sixtly, that for want of perseuerance, an Angell lost heauen *Adam* lost Paradise.

Seuenthly, or last of all, by, perseuerance wee come to blessednesse: *Blessed is he that continueth to the end, he shall be saued Math.*24.13.

A Prayer to obtaine perseuerance.

O Lord Iesus Christ, our most perseuerant Loue, thou which alwaies loueſt thine, vnto the end thou loueſt them, thou hanging vpon the croſſe, didſt ſay, *It is finiſhed*, thereby giuing vs a moſt excellent example of perſeuerance: make vs O Lord (in the ſeruice we haue vndertaken to ſerue thee) that wee may ſay with thine Apoſtle, *Wee haue kept the faith*, and with holy *Iob*, *Wee will not depart from innocencie whileſt we liue*: and with *Dauid*, *Thou O Lord haſt kept vs from our youth vp, forſake vs not in our age*: but good Lord continue with vs vnto the end, and at the end, *Amen.*

CHAP. LXIX.

Vnto a fruitfull receiuing the holy Sacrament, three things are required.

1. Purit'e of minde.
   1. That thou bee sorrie for sinnes past, and intend to abstaine from such and such sinnes hereafter.
   2. That thou lay aside all hatred, for it is a sacrament of loue.
   3. That thou remember who hath said it, *Be ye holy, as I am holy. Leu.* 19. 2.

2. A right intention that thou Communi at.
   1. Not of custome onely.
   2. Not to please men.
   3. Not to appear outwardly holy.

3. Actuall

3. Actuall deuotion

1. That thou endeuour to pray vnto GOD without distraction.
2. That thou beest spiritually affected towards Christ his holy institution.
3. That thou come with all humility and deuout reuerence.

After Receiuing the holy Communion.

1. Giue thankes to Christ, that he hath vouchsafed to come vnder thy roofe.
2. Bee carefull more and more to worship him.
3. Beseech him neuer to depart from thee, pray him to continue with thee alwayes euen vnto the end, So be it.

CHAP.

CHAP. LXX.

An admonition to the godly Reader concerning the controuersie about the holy Eucharist, against sundry reasons of Cardinall Bellarmine.

1. WHereas euery question in a case of Faith (godly and deuout Reader) ought to stand forth at the Tribunall of Holy Writ, and there to bee iudged: Let it not seeme strange vnto any, if as once *Paul* appealed vnto *Cæsar* so wee by a course, allowable in law, doe (euermore due respect had vnto the Authoritie of the Ancient Fathers) in the first place, and that by good right, make our appeales in cases of controuersie vnto the holy Scriptures. For why? In these we not onely finde the truth safe and sound, notwithstanding all the deuices of euill men, endeuouring

uouring to corrupt the same, yet euer the same, and so confirmed by the consent of the Church, but also the meanes of seeking not the same truth: which if we follow as the best guide, we cannot slip, erre, or be deceiued.

2. Now the meanes of seeking out the truth, may seeme by that of the Prophet *Ieremie*, or by him, in whom the Pophet spake, to be thus laid forth: *aske, or enquire for the old way, it is the good way, walke in it, Ier.6.16.* Our Lord and Sauiour in the Gospell, in his reply to the Pharisees tempting him, *Why did Moses giue them a Bill of diuorce?* answereth: *Moses did it for the hardnesse of your hearts, but from the beginning it was not so.*

Whence it appeareth, that by the old way wee come vnto the good way, by obseruing the first Institution we finde out the true Institution; all that are in doubt, all that erre, may by this meanes

meanes more easily come for to attain and enioy the same. When Almightie God promised vnto the people of Israel, by the before-named *Moses*, a forme of framing the Tabernacle (and the appurtenances thereof. *Looke* (saith hee vnto him) *that thou make it after the fashion that was shewed thee in the mountaine*, Exo. 25.40. The Prophet *Isaias*, to withdraw the people from their Diuiners and South-sayers, cries out: *To the Law and to the Testimonie*, Isa. 8. 20. When Christ casteth out buyers and sellers out of the Temple, *Luke* 19 45. hee citeth that of *Ieremie* 7. 11. *My house is the house of Prayer, but you haue made it a denne of Theeues.* The Apostle Saint *Paul* in 1. *Cor.* 11. setting downe vnto them the true manner of celebrating the Lords Supper, saith: *for I haue receiued of the Lord that which also I haue deliuered vnto you.* If at any time the Fathers were

were in doubt concerning points appertaining to faith, by and by they repaired to the Oracle of the Scripture: so S. *Ambrose*: Let the Scripture be asked: so Saint *Austen*: Let vs aske Saint *Peter* and Saint *Paul*.

By this wee see the meanes of seeking out the truth, which is, how that the Fathers look back to the Apostles, the Apostles to Christ, Christ to the prophets, the Prophets to the Lawe, the Lawe to the first patterne vpon the mount.

3. Now of long time: yea, too too long (O holy Christ) haue we Christians contended about thy holy Institution: from the Fathers to thy Apostles: yea (O blessed Sauiour) wee come with all reuerence, and let vs come hand in hand, to cõsider the first patterne, instituted by thy selfe, *Mat.* 26. 16. *Mar.* 14 12. *Luk.* 21. 19.

And heere first let the deuout Christian

Christian call to minde, that hee that said of the wine, *This is my body* and of the bread, *This is my blood*, said also of S. *Iohn* the Baptist, *This is that Elias* and of himselfe, *I am the doore: the true Vine, &c.* These, *Receiue my couenant in your flesh. By Baptisme we are buried with him. Being many, we are one bread, one body*: are vsuall phrases in holy write.

4. Againe, what more meete then in a spirituall food to admit a spirituall sense? *Wee did all eate of the same spirituall meate* (saith the Apostle) 1 *Cor.* 10. 3. Was it not giuen after Supper, and in small quantity? It is the Spirit, it is the Spirit that giueth life. I go forward, but by the way, this pious consideration, gathered out of the words of Christ our Sauiour concerning his own institution, doth easily shew that to be the nourishment of our soules, which is deliuered in the Lords Supper, and doth withall manifest

feſt the great excellency therof.

From the words of Chriſt, I come vnto the Apoſtle S *Paul*; a good Interpreter of the ſame words, one who wanted not care of ſtirring vp the Corinthians to reuerence and Deuotion, about this Myſterie. Now what ſaith the Apoſtle? He commands no adoration: he ſpeakes not a word of tranſubſtantiation, but onely ſheweth the dignity thereof in ſhewing both the Author and end.

5. Let vs proceede to the Orthodox Fathers, that it may appeares (reuerent Sir) that we neither vpon a deſire of cõtradiction, nor vpon hatred to any, doe imbrace an opinion newly breached: but looke what we think, beleeue, and confeſs in this main point of Chriſtian Doctrine, the ſame alſo the ancient Church hath thought, beleeued, & with one conſent taught: and heerein we take no little comfort, that although

although our faith doth principally rest on the Word of God rightly vnderstod: yet, it cannot chuse but yeeld vs ioy, that with the Orthodoxe Fathers (holding rightly) we hold also that which is right. Wee acknowledge that of *Dio Areopagite* (neither doe I see why wee should feare in this case, either the Author or the authoritie) in that in his diuine Hierarchy, hee calleth the *Eucharist* a most diuine sacrament. That of *Iustin Martir*, where he saith, we receiue not those elements, as common bread, nor common drinke. That of *Tertullian* against the Marcionites. The bread which he tooke and distributed, Christ made his bodie. That of *Origen* vpon diuerse places of the Gospell, when thou eatest and drinkest the body and bloud of the Lord, the Lord entreth vnder thy roofe. That of S. *Cyprian*, As in the person of Christ, the humanity

manitie appeared, but the diuinitie was hid: so in the visible Sacrament a diuine essence communicates it selfe vnto vs. That of *Hillarie* speaking of the Trinitie, Of the veritie of the body and bloud of Christ, there is left no place of doubt. That of Saint *Ambrose*, *De mysterijs initiandis*, we haue more excellent foode in the Eucharist thē the Iewes had in *Manna*. That of Saint *Ierome* in his Epistle to *Hedebia*, Heere the Lords Iesus (meaning in the Sacrament) is both the maker of the feast, and the food. Last of al. (in stead of many) that of Saint *Austen*, O with what purity of minde, with what chastity of body, is that sacrifice to be celebrated, where thou (O Lord) art both the Priest, and the Sacrifice?

7. But to breake off the mentioning of the Fathers, least in multiplying their names we might seeme ambitious: we heare them all

all (as it is meete) speaking with great reuerence of so great a mystery: but for disputing or reasoning about transubstantiation, we heare not a word. Let their writings be read ouer, and read ouer againe, and wee shall finde that they admit of a change, but what a one? of the substance? nothinge lesse: for it remaines the same. Of the vse? It is right, for sure in the Lords Supper it is heauenly and diuine.

8. Whereas oftentimes in the Fathers wee meete with these words, *Nature*, *Substance*, applying them to the efficacy of the sacrament, we are to vnderstand that by these words they intended, first, to draw the people from the outward signes to the substance: and next, to kindle in their affections, both reuerence and loue.

9. Antiquity therefore is silent in the plea or defence of transubstantiation. Sure yea most sure

sure it is, that the figuratiue speeches of the ancient fathers do no way patronize this paradox: the sobriety of the same Fathers let vs their posterity praise, and imitate.

10. And now that we may ingenuously confess that which his a plaine case in the sight of God, and not flourish ouer the truth with colours of *Rhetorick*, or smoother it with the clouds of deceit. We acknowledge that the dignity of this Sacrament is greater then words can expresse: yea then the minde of man is able to conceiue: if any will exact the efficacy of those fiue words, *For this is my body*, we answer, it is a great Mystery.

11. Truely we giue, and that iustly, great respect and reuerence to the holy Eucharist: for whereas Bread and Wine are elements naturally ordained for the sustentation of the body: by the power of diuin benediction.

they

they do receiue a vertue, that being receiued of the faithfull, they become nourishments of the soule: nay, they become meanes whereby we are sanctified both in body and soule, and are made the members of Christ.

12. But Christ (some say) in expresse words calleth the bread his body, & the wine his bloud. True, in expresse words also hee calleth himselfe a Rocke. Right well saith *Eusebius Emissenus*, commest thou to the Sacrament Consider there, the body and bloud of Christ, wonder at it with reuerence, touch it with thy minde, receiue it with the hand of thy heart. Do not say as the Capernaites, *Master, how camest thou hither?* But with the Disciples asking no question, be glad thou doest enioy him. He is honoured in this Mystery, that was once offered vpon the Crosse.

Yea, but how can this bee that

that Christ sitting at the right hand of God in heauen, should dispose of his body to vs poore inhabitants in earth? Take heere the answer of the Angell *Gabriel*: the holy Ghost hath ouer-shadowed it. From hence (saith S. *Bernard*) to search is temeritie, to know is life eternall.

13. Is it not a hard saying, *Vnlesse yee eate the flesh of the Son of God, &c?* It is an hard saying to them that are hard of beleeuing. The Disciples hearing that of their Lord and Master: *Take, eate, this is my body*, They take, they eate, asking no question. Being confirmed in faith (saith S. *Chrysostome*) they take and eate: vnbeleeuers hearing the same of our Sauiour, they depart, they eate not, *Peter* answereth, *Lord thou hast the words of life*: others go backward, leauing the Lord of life. The Capernaite hearing dreameth of eating naturally, grossely: the godly are assured of eating

cating ſpiritually, and yet withall really.

14. Great was the Authority of *Pythagoras* amongſt his ſcholers, if he ſaid it, they were ſilent: but greater was, and is, & ought to be the the authority of Chriſt with beleeuers, hee ſaith it, and they beleeue. The ſun remaines a ſplendent body, though Bats and Owles cannot endure it: the holy ſacrament remaines an vnſpeakeable Myſtery, though the carnal man doth not perceiue it. In this caſe ſilence is the ſafeſt eloquence, & the beſt expreſſing is not to expreſſe: a godly meditation is ſafer then a ſocraticall diſputing: diſcourſe of controuerſie doth often abate deuotion: diſcourſe of piety about this myſtery, is ſweeter then the hony or the hony combe.

15. The Paſſeouer which Chriſt kept with his Diſciples, it was prepared in an vpper roome. When men brought vnto him

him a man sicke of the Palsey, they in letting downe the sicke, vncouered the roofe of the house. The harder parts of the Paschall Lambe were consumed by fire: Mysteries are, if not contrary, yet often aboue reason. Wel saith S. *Cyrill* in his 3. book against *Iulian*, if humane reason wauer in things sensible, how much more shal it do so in things beyond sense? Faithlesse *Iulian*, what if the creation of the Angels exceede humane capacitie, did not *Moses* wel in forbearing to mention it? assuredly, hee did wel. What if it cannot by reason be conceiued how Christ sitting at the table, should giue himselfe to his for sustenance, wilt thou therefore by and by imagine this or that change?

Let vs rather honor Christ in his Mysteries, praise him for his mercies, be thankfull vnto him for his benefits. Those things which wee comprehend, let vs admire

admire, those which wee cannot comprehend let vs more admire Though words bee wanting what to expresse, let not faith be wanting what to beleeue.

16. When all is done the Deuout estimation of the ancient Fathers, concerning this holy Sacrament is not lightly or looſly to bee passed ouer, whose example for piety let vs set before the eyes of our minde.

17. Notwithstanding, wee looke not so much in this ease what the Fathers (who were no babes) for the first sixe hundred yeeres haue determined, as what Christ saith, who is before all But bee it, let antiqnity preuaile. Which way soeuer men turne them: for these curious and needlesse disputes: sure they were not from the beginning.

18. And now a little to take a surueigh of the beginning, and progresse of the doctrin of transubstantiation, when now the ennious

enuious man watched to sowe his tares amongst the Wheate, which is of graines the chiefest: to corrupt gold, which is of mettals the purest: to draw away the minds of men from the pledges of their saluation, amongst which, the holy Fucharist is not the least: this hee did not so much by opposition, as by subtile guile, stirringe vp curious fancies to seeke and search out reasons of the secret counsell of God, and to say with them in the Gospell, *Master, how camest thou hither?* Ioh. 6. 25.

19. One *Berengarius* in the yeeare one thousand and eight & twenty was the first that came vpon the stage to act this Tragedy, by him were kindled such sparkes as after brake out into great and fearefull flames. The matter is tossed to and fro in the time of *Nicholas* the second Bishop of Rome. In the yeare 1040 *Berengarius* abiured his former

assertions, were his latter thoughts the wiser? this I stand not to discuss, dispute he that wil

20. The Church in the meane while, who: ought to haue followed the counsell of Saint *Paul* to *Timothy*, in suppressing questions that cause strife, did cleane contrary, in adding more and more daily a multitude of questions so long, that those sparkes kindled by *Berengarius* began to increase, and set all, as it were into a most hideous combustion.

21. An assembly of religious men came together in the Councell of *Lateran*; in this ruefull estate of things, what is done by the Councell? doth it appease debates? No. Doth it call backe this holy Institution of Christ to the ancient practise? It endeuoured nothing lesse: onely it promulgates a new and vnheard of doctrine of Transubstantiation: and why might not the Councel establish the word *Transubstantiation*.

tiation, as wel as the first Councel of Nice, did the word, ὁμοούσιος. The first Councell of Ephesus, the word; θεοτόκος: which both were established by Councels, and after receiued of the Christian world? There was neither the same authority to decree, nor the necessity of doctrine to bee decreed in this, as was in the two before named Councells: what did not time decay? *atas parentum, &c.*

22. After this, the question comes to be handled by the master of the Sentences, whom the Schoole Diuines doe follow: is the controuersie appeased? Disputed it is too and fro by many subtilties. Here the multitude of questions is able to confound the Reader, and the diuers turnings & windings able to bring the happiest wit into a Labyrinth. At one time the doubt is about the power of God: at another, about his will. Now, of the

existing of substance with accidents: then, of accidents without a substance. Sometime, of annihilating of former natures: somtimes, of transelementing the same. In this Chaos there is nothing found certaine, saue that vncertaine dreame of Transubstantiation.

23. Whether or no this were pleasing to that blessed Spirit, who willeth vs to bee wise vnto sobriety, let all men iudge.

24. The Bethshemites: of whom wee read in 1 *King.* 6. were happy in enioying the presence of the Arke of God, but falling to be curious, by prying into it, they suffered iust punishment for their curiosity. The Church of Rome was happy while it enioyed the presence of this holy mistery (had it known her owne happinesse) when for a thousand yeeres together, there was neuer heard of the name of *Vbiquitary*, *Sacramentarie*, or the like:

like: no diuision of the East against the West Church, or of the West against the East: all agreed about the truth of this holy Mysterie: but when once men would presse into depths inaccessible; rend away the veile, and intrude themselues into the holy of holies: good Lord, with what a spirit of giddinesse were they whirled to and fro, as hee of whom the Comicall Poet maketh mention, which way to betake him he knew not. Thus it is to runne into needlesse mazes.

25. To get credit to this Newfound Doctrine before mentioned, miracles are reported: but what ones I pray you? Not those of Saint *Cyprian*, or *Nazianzene*, or *Optatus Meleuitanus:* or euen of *Surius* himselfe, which were to set forth the dignity of this Sacrament: this had beene tollerable, and not mentioned of the Fathers without cause: but miracles

miracles (I say) are reported (or rather (indeede fained) to confirme men, yea to seduce men, were they ouer credulous by this meane in this Doctrine of Transubstantiation, which was no way allowable, for GOD stands not in need of these.

26. To conclude the whole proceedings, and tumultuous differences raised concerning the question of the holy Eucharist: in briefe, let this suffice men obseruing no meane, about the meane and manner of Christs presence in the Sacrament: that they haue done much hurt by their boldnesse and curiosity, it appeares more clearely then the noone light.

27. In this meane space, all things now tossed & turmoiled, there arise vpon the cleane contrary part a kinde of men prone and apt, not so much to the alteration, as in deed to the vtter ruinating of thinges: into which kinde

kinde of men, it were to bee wiſhed, that the Common-wealth: yea, the church of Chriſt had neuer fallen: Men that haue not any thing of true religion, but only a bare outward ſhew: men that are wont to account it great piety to cenſure others to be impious: theſe are thoſe that vnder a pretence of auoiding ſuperſtition wil obſerue in a manner, no pious duties of true Religion: & eſpecially in celebrating the Lords Supper after a rude and vnmannerly manner, they neglect all deuotion: is the communion celebrated well? a badge it is of our profeſſion, a familiar aſſembly of gueſts, a remembrance of ſome what paſſed: Take yee, eate ye, ſit yee, ſtand yee: there is no other geſture required, then what is vſed at publike meetings, what neede any mention of the body of Chriſt which was broken and giuen for vs, of the bloud of Chriſt that was ſhed

for vs? Take yee, eate ye drinke ye. O blessed *Paul.* if thou didst liue, thou wouldst tell these men, they ought vpon feare of iudgement to discerne the Lords body.

28. Was there a punishment inflicted vpon him that would make the Law of *Moses* of none effect, and shall hee goe without punishment that would make this diuine institution of the Son of God of none effect? The irreligious opinion of these men with whom nothing is true but in opinions, whom nothing can please but their owne fantasies: with whom nothing is sounde but in shew: the assertions, yea the worst of these mens assertions, our Aduersaries of the Church of Rome doe often but vniustly, terme our Axiomes, or principall points of our Religion, whatsoeuer any bold spirited man, whatsoeuer any vnlearned, whatsoeuer any lesse godly, shall set

set a broach, either against Faith, or good manners, appertaining to the holy Sacrament, wee straight are censured and condemned (without al Christian charity) of heresie, and as the Authors and defendors of such impieties.

29. Wherefor, they are in this ca'e to be requested, that at last they would see and consider our reuerēt respect had towards this holy mystery, agreeable to antiquity: we doe confesse with all good conscience, that the worthines of this Sacrament, is greater then either the force of any mans wit, or copiousnes of his eloquence, is able to expresse, for conceiue.

30. And here we cannot but marueil, and desire to marueil, that Cardinal *Bellarmine*, doth so lightly passe ouer the words of *Caluin* mentioned of him, as it were by chance: I am not ashamed (saith the same *Caluin*) to

acknowledge mine ignorance in this Mystery.

31. Wel saith *Fulgentius* against the Arians, true faith hath neuer superfluous, but it euer had and hath iust reasons. So also S. *Cyrill* Mysteries are offered to beleeuers, not to questioners.

32. Albeit then the manner bee not of vs ouer curiously inquired, or searched after, yet the same presence of Christ is acknowledged, which Christ himselfe would haue to be acknowledged: we say with S. *Ambrose*, that there is not taken from bread the substance therof, but that there is adioined the grace of Christ body, after a manner ineffable.

33. It was no other but a shadow of this benefit, that was of old giuen to the Iewes in the ark of the Couenant, & yet *Salomon* did so admire it, as that he said *And is it credible that God should dwell with men?* 1 King. 8. 27.

34. We

34. We often maruell and condemne the Iewes, that hauing Christ amongst them, they did not acknowledge, and receiue him in that manner thy ought to haue done: let vs consider Christ among vs, and inuert that saying of the Husbandmē. This is the heire, let vs take him, receiue him, beleeue in him, and the inheritance shall be ours.

35. Last of all, concerning the controuersie about the holy Eucharist, between two extreames (whereof we haue heard) let vs imbrace the meane, let vs with a sincere Faith apprehend the truth, apprehending, let vs keepe it: keeping, let vs adorne it with godly manners.

36. And now to draw in, as it were, the sailes of this admonition, (godly Reader) seeing that this Diuine Institution was left by our gracious redeemer, both for the inward peace of the soule, & outward of the Church: who

who can sufficiently lament to see the dissention, that hath miserably diuided the Christian world, & discord that hath risen about the same? Let vs call to minde, that God is not the God of dissention but the God of peace. Let vs al forbeare on both sides, needlesse and vnprofitable disputes. Vnles thou Lord hadst said it: *This is my body, this is my blond* who would haue beleeued it? Vnles thou hadst said, O holy Christ, *Take, eate Drinke yee all of this*, who durst haue touched it? who would haue approached to so heauenly a repast. hadst thou not commanded it *hoc facite, doe ye this*, but thou commanding, who would not ioyfully come and communicate?

37. Let vs then hold captiue humane reason and prepare our selues vnto the fruite of this Heauenly *Manna*. Vnnecessarie Disputes bring small profit: we may with greater benefit wonder

der, then argue. Then are the workes of God most truely conceiued, when they are deuoutly admired.

The Peroration, or summing vp by Prayer, the Admonition about the controuersie.

1. GOd, of his mercy grant, that this excellent league of loue and charitie, left by the Sauiour of the World to his Church, and commended vnto vs by the loue of him who loued vs, and gaue himselfe for vs: God graut (I say) that all contentions laid asleepe, we may on al parts accord about this league of loue, and let men and Angels say, *Amen.*

2. Great differences, acute disputes, haue long since been had; in the meane space (mercifull Lord) what barrennesse of pietie is there found? Many are become weary with striuing: some, euen with looking on, and beholding them

them that ſtriue: a third ſort, in hearing and reading diſtractions on diuers parts: moſt (which is to bee lamented) are ſlow and frozen in pietie.

3. The queſtion about the Sacrament, hath now many yeeres been controuerſed in the Church. The Authors of Sects and Hereſies, as the Anabaptiſts and Arrians, and ſuch like, they are neither orthodoxall, nor of this houſe with vs, but this vnnaturall ſtrife is Domeſticall, which God ceaſe.

4. Now whereas wee ſee no end of contending, and ſmall hope in regard o men, of euer ſeeing an end to contention, let vs all ioyntly beſeech our heauenly Father, that in ſeeking peace wee may goe one before another, that all being carefull to attaine Chriſtian vnitie, and carefull of our own ſalvation, wee may glorifie our Father in heauen.

5. Let

5. Let the last necessitie finde vs ready, which will surprise them that are vnready: let our vncertaine end strike into vs a certaine fore-sight of our end, which according to the Wiseman, we should remember, and let enmitie passe. Future blessednesse, attained it may be: for the excellencie thereof, rightly conceiued it cannot be. In seking so great a good, the best meane is to obserue no meane.

6. To draw to an end, although in regard of the continuance of the before-named blessednesse, there be no end. Let vs euerie one dispose himselfe vnto that day which doth assigne to euery one his eternall mansion, where there shall be no more Night, where there shall need no light of the Candel, nay of the Sunne: where the Lambe is the lambe, in that blessed vision of the Lord Iesus; vnto which let vs according to the counsel of the

the Holy Ghoſt, proceed by one rule, *Phil.* 4. 15. 16.

Glory to GOD in the Higheſt, on earth peace, and towards men good will.

Godly Meditations vpon the Paſſion of our Lord and Sauiour IESVS CHRIST, neceſſary to bee vſed before and after *the holy Communion.*

CHAP. LXXI.

AS there is no one thing that more appertaineth vnto our Saluation, then the Paſſion of Chriſt our Redeemer, nor any benefit, for which wee ought more to giue thankes: ſo there is no ſubiect more worthy of our beſt & beſt diſpoſed meditation to ſpeak of, to conſer of, to remember to meditate

ditate of more consolatory then is the subiect of our Sauiour Christ his blessed Passion.

Againe, wee ought more to giue thanks to God for our Redemption, then for our Creation, for these causes.

1. The first is, if man be obliged for bound to God, for that of nothing, by his very word he was created: now by sinne to bee made lesse then nothing, and then to be remade, is much more.

2. The second is, for that God shewed more loue by Redeeming man, then by creating him: for before he was created, man did nothing whereby hee deserued to be created: but after hee was created, hee sinned and deserued that his first being should be destroyed: wherefore farre greater was the beniguit ie and mercie of God in redeeming man, then in creating him.

3. The

3. The third is, for that the benefit of Creation had not profited man, without the benefit of his Redemption.

4. The fourth is for that in the Creation God gaue man himſelfe, but in the Redemption God gaue himſelfe for man.

5. The fift is, for that it was a great thing that wee were his worke, but a greater is it, in that we are his price.

Wherefore the deuout Chriſtian ought often by Contemplation to looke vp to Chriſt crucified (eſpecially hauing a remorſe of his ſinnes) as the people did in the Wildernesſe looke vp to the Serpent that was lifted vp, when they were ſtung of Serpents.

The

The fruits of this Meditation.

THe first is, to receiue curing and comfort: *In all thy afflictions* (saith Saint *Austen*) *I find not any more effectuall remedie, then the wounds of Christ, in which I securely sleepe.* Nay, this Meditation doth make afflictions sweete (saith *S. Gregorie*) as the wood did that sweetened the bitter waters.

The second is, it incites to all Vertues, and is a remedy against all Vices: it incites to Humility Patience, Prayer, and such like: it auerts the minde from all vices, *Quando occurrit turpis cogitatio, fugio ad vulnera Christi* (saith S. *Bernard*) Nay, *quando Dæmon insidiatur, fugio ad vulnera Christi & fugit a me tentator.* When any euill thought assaults mee, I fly to the wounds of Christ: when the Tempter doth assault, I fly to these wounds of Christ, and the tempter

tempter flyes from me.

Tha third is, it ſtirreth men vp to praiſe God, as the people did when they were deliuered in the red Sea: if wee haue any thankefulneſſe, this ſhould moue thankefulneſſe.

A Colloquie of the Soule with Chriſt, touching the Paſſion.

Soule.

LOrd, wherefore diddeſt thou ſuffer thy ſelfe to be ſold?

Chriſt. That I might deliuer thee from ſeruitude.

Lord, why diddeſt thou pray ſo much?

That I might appeaſe Gods wrath againſt thee.

Lord, why diddeſt thou ſuffer feare and trembling?

That I might make thee ſecure and of a good courage.

Lord, why were deceits intended againſt thee?

To

To deliuer thee from deceits.

Wherefore diddest thou sweate bloud?

To wash away the spots of thy sinne.

Why wouldest thou bee taken?

That thou mightest not bee taken of thy ghostly enemies.

Why wouldest thou bee bound?

To loose the bands of thy sinnes.

Why wert thou denied of Peter?

To confesse thee before my Father.

Why wouldest thou bee forsaken of the Disciples?

That I might bee with thee vntill the day of iudgement.

Why wouldest thou bee accused?

To absolue thee.

Why wouldest thou be spitted on?

To wipe away thy foulnsse.

Why wouldest thou be whipped?

That thou mightest bee freed from stripes.

Why

Why wouldest thou bee lifted vp vpon the Crosse?

That thou mightest be lifted vp to heauen.

Why wouldest thou bee crowned with thornes?

To crowne thee with glorie.

Why were thy armes stretched out?

To imbrace thee, O fainting Soule.

Why was thy side opened?

To receiue thee in.

Why diddest thou die amidst two theeues?

That thou mightest liue in the midst of Angels.

CHAP.

CHAP. LXXII.

Of the manner in particular how to meditate of the passion.

LEt the deuout Christian call to mind, how CHRIST our Blessed Sauiour suffered in euery part of his body, how his head was crowned with thorns his eyes couered with teares, his face full of spettings, his mouth full of gall, his eares full of contumelies, his shoulders full of lashes: how hee had his hands piereed, his side opened, his feete fastened vnto the Crosse, his whole bodie strained and stretched out.

After this, let the deuout Christian meditate of his Sauiours Agony in the Garden: for the sinnes of the Garden: of his sweat in a cold night, when his Prayers went vp, and the drops of bloud ranne downe: of his hanging vpō the crosse when he seemed as it were forsaken of his friends

friends in earth, and his father in heauen: of the bending downe his head, and giuing vp the Ghost with these words: *Father into thy hands I commend my spirit*

Here let the deuout Christian stand amazed, at the height and depth, the length and bredth of the loue of Christ.

Last of all, let him consider what good effects this meditation ought to work in him, to wit of humilitie, patience, loue, duty, reuerence, and thankfulnesse to his Redeemer. Who would not be humble, calling to minde that the Son of God humbled himselfe vnto the death of the crosse Who would not be patient, considering his patience, who as a meeke Lambe opened not his mouth before the shearer? Who would not loue him, who laid downe his life for vs miserable sinners?

Cer-

Certaine briefe Petitions to follow the former Meditations.

SOnne of GOD, Redeemer of the world.

Haue mercy vpon vs.

By thy tender loue to man,

Haue mercy vpon vs.

By the institution of thy last Supper, before thy suffering,

Haue mercy vpon vs.

By thine agonie in the garden,

Haue mercy vpon vs.

By thy hard beating and scourging.

Haue mercy vpon vs.

By thy crowning with thornes

Haue mercy vpon vs.

By thy bearing of thy Crosse when thou wentest to death,

Haue mercy vpon vs.

By the piercing of thy hands and feete.

Haue mercy vpon vs.

By the lifting vp of thy most holy body vpon the Crosse.

Haue mercy vpon vs.

By the loue that thou haddeſt, hanging three houres on the Croſſe aliue,

Haue mercy vpon vs.

By the holy teares ſhed vpon the Croſſe.

Haue mercy vpon vs.

By thy thirſt, & receiuing gall.

Haue mercy vpon vs.

By enclining thy head vpon the Croſſe.

Haue mercy vpon vs.

By thy giuing vp the ghoſt,

Haue mercy vpon vs.

By all the labour and wearineſſe, ſorrow, and heauineſſe, that thou ſufferedſt from the day of thy Natiuitie, vnto the houre of the departure of thy ſoule from thy body.

Haue mercy vpon vs.

By the glorious and powerfull Reſurrection.

Haue mercy vpon vs.

By thy marueilous Aſcention vp into Heauen.

Haue

Haue mercy vpon vs.
By thy diuine consolation, and sending down of the holy Ghost vpon thine Apostles, comfort vs Lord euermore by the same Holy Ghost, and,
Haue mercy vpon vs.

Godly Meditations vpon the Diuine Presence to stirre vs vp to a continuall care of walking in the wayes of God, after our receiuing the Lords SVPPER.

CHAP. LXXIII.

How excellent and behouefull an exercise it is to place GOD as present in all our actions.

VEry many excellent, as also profitable meanes, and and Exercises there are for

the obtaining of vertue amongst which notwithstanding there is none is more behouefull or cõmodious, then this whereof we are now about to intreat *viz.* the diuine presence, if (as it ought) it be rightly applyed: for whatsoeuer good resteth in any other the same in some sort is comprized in this. In a spirituall life, what profit is reaped by other meanes, the same by this exercise may be obtained.

This one onely of setting God euer before vs doth moue, and encourage the seruant of God to bee truely carefull in all his actions, it doth kindle in him a desire to vse all other good practises, that the holesome aides, and necessary helpes for the purchasing of true and sound vertues, may bee at hand: that the heauenly knowledge for the enlightening of our vnderstanding, and spirituall strength for the putting forth of our will may

may bee daily granted of God. And thus that is verified which we said, namly, this exercise to be as it were the summe and recapitulation of all other. If therfore the seruant of God, being desirous of spirituall proceeding, doth feare to bee forgetfull of so many healthfull wayes, which hee hath either heard of from Religious men, or read in bookes, to be necessarie for the attaining the perfection of a spirituall life, let him at least be mindfull of this, and exercise it in this matter: for with this care he shall bring to passe, that all other which did seeme to bee vtterly forgotten, shall (when need requires) be freshly recalled to minde. Againe, if any one being desirous earnestly to please GOD, (which all ought for to be) and in al things to obey his heauenly will, (after reading in godly bookes, so many experiments and admoni-

tions, the meanes to leade a godly and deuout life) be suppressed in minde, thinking it, as it were, impossible to make vse of all these exercises, let him bee of good courage, for behold with one preseruatiue all difficultie is taken away. To this one exercise by Gods assistance, hee may seriously apply himselfe, and he may discerne his heart so to bee kindled with an heauenly desire, and with the will of God so framed and conformed, that all other meanes and remedies shall by diuine inspiration, presently come into his minde, as occasion shall serue, both for the embracing and exercising of any whatsoeuer vertues, and also for the banishing & vanquishing temptations, howsoeuer grieuous. For truely God whom he doth behold present with him, and in whome hee doth heartily repose all his trust and confidence: and of whom hee doth earnestly desire

desire succour, euen hee in his good time and place, doth minister whatsoeuer is necessary in that exercise, and doth deliuer vnto him both knowledge and strength to vse all meanes requisite to this purpose: for God doth neuer leaue them destitute of the seasonable aide of his grace, who doe (as is meete) leade their liues as in the sight and presence of his diuine Maiestie.

CHAP. LXXIIII.

How greatly this Exercise is commended in the Scriptures, and how speciall a care the seruant of God ought to place therein, being desirous to proceed in Godlinesse of liuing.

OF that which hath beene spoken, the seruant of GOD may easily collect, that euen as there is need of care and diligence to be vsed in all exercises and godly meanes, that profitable Vertues bee obtained; so a farre greater and more feruent study is required in this practise: namely, of the presence of God apprehended by the eyes of the vnderstanding, or to bee placed before the eyes of the minde because this amongst the residue, hath the preheminence, as one hath wisly exhorted, who saith amongst all holy exercises, let this be cared for, and therein straine

straine or stretch out all the faculties of thy soule, that continually, which is to say often, thou maist lift vp thy heart to God, and to the meditation and loue of heauenly things. Wilt thou attaine to puritie of soule? alwaies lift vp thy heart to God this only is the cause that so few come to perfection, because they spend their time in exercises and meanes lesse profitable, and neglect the chiefest. And he addeth Labour thou, to vnite thy soule with God, & to haue him fixed in thy memory: aduance thy desires, and the whole affections of thy heart vnto him: and although an hundred times in one houre thou beest distracted in mind, be not therefore dismaid, but alwayes haue recourse, to thy purpose. Let the words of the holy and reuerend Fathers moue thee to frequent this exercise who haue exhorted vs to the practise hereof with a generall

consent, as being instructed of one Master, namely, the Holy Ghost.

But this doctrine the holy Fathers haue deriued out of the fountaines of the Scripture, wherin often, and with grauity of words this exercise is commended: and that wee may the more truely vnderstand the necessitie & excellencie hereof, and that it may the more deepely be impressed in our hearts, with diuers forms & manners of speech (wherin notwithstanding is but one and the selfe same meaning) the holy Ghost doth enflame & stir vs vp to that exercise, according as *Dauid* saith, *Seeke ye the Lord, and ye shal be confirmed: seeke yee alwayes his face* By his *face* (saith Saint *Augustine*) there is meant his presence. And therefore alwaies to seeke the face of the Lord, is to be busied as in his presence: and to turne the desires and loue of our hearts to him.

And

And in another place hee saith: *My eyes are alwaies to the Lord*: the eyes of the soule are the vnderstanding and memory, which daily meditating and embracing God, doe draw the affection of the heart with them. And from hence he doth gather, that God doth deliuer such a one from the baites of the diuel, that is, he doth minister strength to him, where hee shall the lesse yeeld or faint vnder temptations: for presently hee addeth: *And hee shall pull my feet out of the snare.* And this is that which the holy ghost doth by the Wiseman require of all: *In all thy waies thinke vpon God, and hee will direct thy goings: in thy waies*, that is, in all thy actions, both inward, and outward: thy *footsteps*, that is, he wil direct all thy affections and desires of thy soule, and all the exercises of thy bodie to his glory, by enlightning & mouing thee, that in all things thou shalt frame

frame thy will according to his heauenly will.

This also is a most worthy exercise (Saint *Bernard* being witnesse which Saint *Paul* hath commended to his Disciple *Timothy*, saying: *Exercise thy selfe in godlinesse, for bodily exercise is but little profitable, but godlinesse is expedient for all things*: For he would haue this godlinesse to bee a continuall mindfulnesse of God, and a daily Direction of our soules, to the vnderstanding of his will, and to loue and embrace him.

The Apostle here (as many holy men do affirme) cals the exercise of the body, mortifications, and outward repentance, with which the body is punished for the reconciling vs to God: For although these actions are excellent and healthfull, yet notwithstanding if they be cõpared with the exercise of the diuine presence to bee placed before our eyes,

eyes, it may be ſaid that the fruit of them is but ſmal; and though they are profitable to ſome men, yet they are not ſo to al, for they are alſo to ſome, ſometimes hurtfull. They may be conuenient if they tcuill at a wholeſome end, but if it be otherwiſe, they doe rather hinder. And therfore wee determine ſomtimes to moderate them, ſometimes not to vſe them at all. But this heauenly exerciſe is moſt profitable to all men of what ſtate ſoeuer, both becauſe it is ſpirituall, and inſiſting in the ſoule, and alſo becauſe herein is true godlineſſe.

Heere is Gods worſhip exerciſed, which doth chiefly cõſiſt in the inward deeds of faith, hope, and charity: for what is it elſe to behold God as preſent, but to lift vp our heart to him, to beleeue in him, to loue him, and to ſigh after him, with mourning? This holy exerciſe (I ſay) the Scriptures doe often repeate in thoſe

those places wherein they doe commend it: that is that we may pray without ceasing, *Eccl.* 18. *Luk.* 21. and that we may watch in our prayers, 2*Thes.* 1. For truly our thoughts and desires, are voices and words with which our soule doth speake: and therefore, so often as we, meditating of God as being present, do direct, or lift vp our cogitations and petitions to him, it may bee truly said, that we, doe pray: and if we doe it very often, or most often, it may bee most rightly said, that we pray alwaies, and without ceasing. For although in the holy Scripture the vocall prayer is also commended to vs. euen as truly it is commanded principally vnto the Ministers of the Church: not withstanding, in the places aboue mentioned, the prayer of the mind, which is only in the hart, is also praised. The vocal prayer hath times and certain hours limited of the church in

in which ſpace of time, the foreſaid prayer is vſed: but the prayer of the minde hath not ſo, it doth comprehend all time and place: for at all times, and in all places, wee may haue God preſent, & we may direct our prayers and petitions to him. For what a man doth often, and as it were ordinarily, in the vſuall manner of ſpeech, hee is ſaid to doe it alwayes. And in this ſenſe, the holy and expert men haue ſatisfied that aduice or precept of praying continually.

Nether doth this attention to God, hinder the function of outward workes in the ſeruants of God: yea, it doth greatly further thē, that they may be done diligently and perfectly, according to an earneſt deſire & zeale which God doth participate to men of this ſort, who are buſied as in his ſight. Yea, for his great mercies ſake hee doth impart to ſome ſo admirable and notable gifts

giftes of his grace, that not only without labour and difficulty, but also, with exceeding great pleasure and facility, they may haue their heart affectuously conioyned, and vnited to God.

Wherefore with a great and chearefull mind, euery one ought to apply himselfe vnto this holy exercise, and hee shall easily vnderstand how ready God is, to stay as present with vs: as often as it shall please him to behold vs, let vs speake to him, and familiarly talke with him. From whence doth proceede such aides and helpes, that what doth seeme hard to the strength of nature: yea, impossible, it may be made most easie and pleasant to any one.

That one may haue accesse to an earthly King, and that hee may speake and intreate with him, is very hard, neither may it be obtained, but by the fauour and grace of many: yea, there is

need of the labour and seruice of many yeares, before they can come to familiar acquaintance with the king: but God, although he is endued with infinite maiesty and glory, he is alwaies prepared in euery houre and moment to admit vs into his sight, that wee may lift vp the eyes of our minds to him, to behold his beautifulnesse, and greatnesse, to desire his glory, to loue his goodnesse, taste his swetnesse, in being busied familiarly with him, and in requiring some grace of him. Neither only is hee prepared to do this, but he doth also wish and inuite vs with most great rewards propounded of his fauour and glory, that wee may doe so. Neither doth he bid some only, and those which excel in holines, as there haue been many ancient holy men, who haue giuen themselues wholly, day and night, to diuine Seruice, but also all the faithfull as many as

as with a pure heart, doe seeke the honour of God, and to serue him.

O how deuoutly and religiously do they performe their duly, who doe desire, and carefully seeke such a good, who doe not neglect such an honorable exercise, whereby they may haue God alwaies present, and continually enioy his company? They may truely feare, whosoeuer refuse in this life, to vse this so heauenly a benefit, that in the houre of death the gate will be shut, as to the vngratfull, and to them that neglect the cleare sight and contemplation of God as being present, which then shal be open onely to iust and blessed men.

CHAP.

CHAP. LXXV.

Of the exceeding great Fruits of this Diuine exercise: and first of all, of the Fruit of pureneſſe of minde.

NOw to the intent that wee may bee ſtirred vp to frequent this Holy exerciſe with more earneſtneſſe, let vs conſider what effects it worketh in the minde, and that it may take the deeper impreſſion, let vs ſet before vs ſome examples. Amongſt vertues and the gifts of God, which are had in price with men of God, *Pureneſſe of heart* doth challenge the firſt place, as that which doth yeeld habitation or dwelling to the diuine Maieſty: hence it is vulgarly ſayd, *Pro. 22. He that louet h pureneſſe of heart, the King ſhall bee his friend*: that is, God, the King of heauen & earth. This *Purenes*

we

we shall attaine and preserue, if wee behold God euen present with the eye of our minde: if it be otherwise, and if man forget God, neglect to consider that he is seene of him, that he doth liue and doe all things before him: the next thing is, that hauing beginnes looked, he by and by falls into sin, and continueth therein according to that of the Psalme: *God is not in his sight, therefore his waies are become wicked.*

For, as the very thought, so the inordinate desire of earthly things, doth defile the Soule by sin, and doth put God out of the same: so in this exercise, because man doth place his cogitations on God, and after cogitations godly affections doe succeede, it comes to passe, that the minde by little and little, is taken away from the loue of earthly & transitory things, & by this meanes is purged and renued. S. *Bernard* found this by experience in him-

(self

selfe, as he humbly confesseth out of diuine inspiration, for the edifying of others, saying: *You ake, whereas the waies of God are hard to be found out, how I come to know them? It is quick and liuely, as soone as the Diuine presence comes into my minde, it awakens my sleepy Soule, it stirreth vp, it moues, it softens, it wounds my heart, which is hard, stony, and ill affected: it beginneth also to pull vp, destroy, build plant, water that which was dry, enlighten that which was darke, open that which was shut, enflame that which was cold, and also to righten that which was wrong, to make plaine that which is rough: so that my soule doth now blesse God, & all that is within mee, doth giue praise vnto his holy name.* All his saith S. *Bernard*, whereby he doth testifie what wonderfull things God wrought in him when hee had him present in his minde.

Neither doth the diuine presence effect this only in the seruants

uantes of God, but alſo it brings to paſſe in great ſinners, that their hearts be purged from the contagion of ſin. For being hereby admoniſhed, they doe lift vp their heades from the bed of ſin, & being moreouer aſſiſted with diuine light, they doe conſider themſelues to bee in the ſight of God, who is iudge both of quick & dead, who being preſent, doth ſee as often as they offend: hereupon being ſtricken with ſhame and horror, they dare not any more commit wickedneſſe, but wonder at their former blindneſſe, that ſo raſhly and boldly, as if no God or Iudge had ſeene them, they ran headlong into all euill.

It is ſtoried of that infamous Harlot, *Thais*, to whome when *Paphnutius* a holy man came into a ſecret and ſolitary place, that ſhe ſaid vnto him, *Heere can I not be ſeene but of God onely, or of the Diuel.* To whom *Paphnutius* anſwered

swered, *Go too then, if God see thee with most pure eyes, with what forehead dareſt thou sin in his sight?* Forthwith, saith the story, the beame of heauenly light cleared her minde: whereupon she began with great shame, yea, with capital hatred, to detest her former wicked life: insomuch that in the midst of the City of *Alexandria* she burnt all those things which she had gathered togither by her sinfull trade and vicious course of life, and betook her selfe vnto a straite and penitent manner of liuing, sequestring her selfe from the world for the space of three yeeres, vntill she dyed.

The same hapned to another by the meanes of holy *Ephrem*, who comming to a sinfull woman, asked her, if she durst commit her wonted sins in the midst of the City Edessa? who answered, *I dare not: for shame doth forbid mee to commit these things in the sight of men.* To whom *Ephrem*

phrem said: *Know this, that though thou committest euill in the most secret place, and remote from the eyes of men, yet thou art seene of God who is euery where present: & therfore shame do deterre thee from sinning, and the feare of men, much more should the feare of God do the same: which doth punish the shamelesse sinner with the paines of hell.* Which admonition did so terrifie her with sorrow for her sin that forthwith she took her selfe to a penitent course of life.

These are the excellent effects of the diuine presence: when a man doth set the same seriously before his eyes: for with what countenance dare he commit so foule an act, as some sin is before God? considering how infinitly he hateth sin and punisheth wickednesses with great seuerity, which will not leaue sinne vnpunished, either in this life, or in the life to come? S. *Austen* considering this saith: *Lord, when I call to minde that*

that thou obſerueſt my waies, and haſt a watch ouer me day & night: and ſpyeſt out all my ſteps, as if forgetfull of al thy other creatures thou dideſt only marke me: I am ſodainly confounded with feare and ſhame, becauſe there is a great necessitie laid vpon me of liuing vprightly & well, becauſe we do all things in the ſight of a Iudge that ſeeth all things Hitherto S. *Auſten:* whereby we vnderſtand how great force a conſideration of the diuine preſence hath, to make vs beware of ſinne.

CHAP. LXXVI.

How by the Contemplation of the diuine preſence: temptations may be ouercome, and perſeuerance in vertue attained.

THe contemplation of the Diuine preſence, doth not only make vs, that we repent of ſins committed, but alſo that we fall not into them againe: for

while wee place God as beholding him alwaies present, and lift vp our heart vnto him, there is stirred vp in our mindes, a certaine desire of vanquishing our ghostly enemies. Neither is the diuine aide & assistance hereunto wanting: wicked Elders insulted ouer *Susanna*, that chaste & innocent woman, threatning her death, vnlesse she consented vnto their sinfull desires: let vs see by what way or meane shee resisted this temptation, to wit, she considered that she stood in the sight of God, whom shee so placed before her eyes, that raising vp her minde against temptation, she chose rather to loose the reputations of her family, then to consent to sinne, for thus shee answered, *I am in a great straite, if I do this thing, death is present: if I do it not, I cannot escape your hands: it is better for me not doing it, to fall into your hands, then to sinne in the sight of the Lord.* O worthy

worthy saying, and worthy to be vsed in euery temptation of the diuel, and the world. *I wil rather endure death, then sin in the sight of God.*

The valiant Souldier, when in warlike conflict hee considereth the eyes of the Emperor or captaine to be vpon him, he fighteth more couragiously: for he knoweth that it is in the power of the Emperor or Captaine after the victorie obtained, to distribute the spoiles, and reward the well deseruing. What should not the Souldier of Christ do in his daily Combate with the Diuell, the World, and the flesh, seeing the eyes of the diuine Maiesty cast vpon him, remembring the eternall rewards, while he knoweth, that in the very conflict, diuine assistance wil not faile him?

The verity of this daily experience doth confirme: for, if it happen, that some seruant of God (occasion being offered of

wrath and anger) to be vnmindfull of the diuine God-head, neither ordinarily to lift vp his heart to God, wee see that hee doth easily slippe, or fall into words of impatiencie, or at least to haue some peruerse cogitations in his minde: but if hee haue his heart erected to God, and referre all his pious desires to him he is soone at quiet, neither doth his minde giue place to turbulent perturbations.

Palladius visiting his friend *Diocles*, amongst other documents receiued from him, being a holy man, this was one: *A man (saith he) without the contemplation of the diuine presence, is either a diuel or a beast: a beast, if hee giue place to the temptations of the flesh, and carnall delights: a diuel, if to wrath arrogācy, & the like.* When *Palladius* asked him, by What meanes a man might haue his soule quiet, and alwaies fixed vpon God, he answered: *So often as*

as the minde is occupied in any godly cogitations which doth direct to God, then it is fixed with God: but when it forgetteth God, then it becomes either a diuel or a beast. This hee vnderstood to bee done not only when a man falleth into any great or capitall sin, but also into some lighter sins, whereby he is made like either a diuell or a beast. Wherefore the seruant of God may in no case neglect at any time the diuine presence, especially whē occasions are offered of wrath, impatiency, pride, vnlawfull desires, and such others. He may not (I say) at any time neglect with watchfulnes, to lift vp his minde to God, to craue by prayer his daily assistance.

CHAP. XL'XVII.

How by this Exercise of the diuine presence, stabilitie of heart, the perfection of vertues, and outward cleanneſſe are attained.

AMongſt thoſe excellent good things which are got by this holy exercise, ſtability of heart is numbred to be one: for firſt of all it is manifeſt that mā was created for this end, that euen in this life hee ſhould be firmely ioyned vnto God by contemplation & loue, and in the other heauenly life by cleare viſion. Now, after that he hath ſeparated himſelfe from God by ſin, and hath turned vnto the creatures beginning to ſeeke reſt in them, (although that he had neuer found that he was made for them) or that any deſire of them could ſatisfie him hence it is, that his cogitations and deſires doe tranſport him ſome-

sometimes this way, and sometimes that way, and so he falleth into great instability of heart: which the Prophet *Ieremy* bewailed in this manner, in his *Lament. Ierusalem hath sinned a sin, therefore she is made unstable, erring from one place to another.*

And surely the Soule vexed with diuers desires of earthly things, is much troubled: hereof comes the diuisions of the heart: for so many diuisions there are, as thoughts & studies to which it diuerteth. Now, in diuision things are destroyed and consumed, according to that of the Prophet, Hos. 10. *Their heart is diuided, therefore they shall perish.*

Into this wofull estate do they chiefly fall, which commit any capital sinne, for they are pulled from the loue of God, and are in soule dead by the death of sin, into which they fall, that are too much addicted to the loue of earthly things. Now these euils

can by no more effectuall Antidote or preseruatiue against euil be turned away, then by the holy exercise of the diuine presẽce. For when as our minde doth often eleuate her cogitations and desires to God, conuersing with him,& entring (as it were) a familiarity, by little and little it is setled and confirmed: for that it is drawne from things subiect to instability, and vnited vnto him who is not subiect to any shadow of change. When the Ship in the Sea is tossed hither & thither there is great danger, that it dash not against a rock, the safest way is to cast some strong anker so when the mind of man in the occã of this world is tossed with diuers and dangerous thoughts the safest and surest way is to apply it and fasten it to the anker of the diuine presence, that it may come to stability, and that constancie which is acceptable to God. Wherefore that spoken by

by the Wiſeman, doth well befit the ſeruant of God, Ecc. 27. *The godly man continueth in his wiſedome, as the Sun, but the foole is changed as the Moone.*

Now this remẽbrance of God or diuine preſence, doth not only compoſe and order the inward man, but alſo the outward. For as the ſeruant of ſome great perſonage is by no meanes better contained within the liſts and limits of dutie, or moued to carry himſelf ſoberly, then if he vnderſtand he is beheld of his Lord, & diligently obſerued in his actions: ſo the ſeruant of God is by no meanes more effectually retained within the actions of pietie, then if he remember that hee is alwaies cõuerſant in the ſight of God as the ſtarrs of heauen in the preſence of the Sunne, from whom they receiue their light Wherefore the Wiſeman ſaid well, Eccleſ. 14. *Bleſſed is the man that continueth in wiſedome, and*

thinking of the beholding of God.

CHAP. LXXVIII.

How this exercise of the diuine presence doth bring spirituall comfort.

FOr the continuance of the race of a spirituall life, spirituall Ioy, is a matter of no small moment which is felt of the seruants of GOD, and had in price. This truely wholesome and spirituall good is principally procured & kept by the exercise of the diuine presence. For euen as hee which attempteth any great and dangerous enterprize, is marueilously refreshed if any obiect or sight bee offered whereby hee may bee deliuered from his danger: or if he chance to see some good friend whom he hath not seen for many yeares, is wonderfully comforted: so the soule of the seruant of GOD, when it considereth with how many

many dangers it is compassed, when it once turneth the eyes of the minde to GOD, Who is endowed with Goodnesse, and readie to giue helpe, is marueilously comforted and refreshed.

King *Iosias*, because hee promoted the diuine worship, and bestowed many Benefits vpon the people of God, hee hath left behinde Him a ioyfull remembrance of his name, *The rem embrance of Iosias* (saith *Ecclesiasticus*) *is like a sweet oyntment.* S. *Bernard*, confesseth of himselfe, that so soone as he entred a religious course of life, hee much reioyced in the presence of heauenly minded men. If the sight and memorie of a iust man be ioyfull, what shall the remembrance of God be? Nay, what shall his presence be, in whom we may behold infinite beauty, and other perfections? *Iudas Machabeus* entring into a Warlike attempt, was wonder-

wonderfully : comforted by the presence of God, whom he was perswaded to be present to assist him : these are the fruites of this holy exercise. Therefore, let the seruant of God endeuour this exercise at euery time and place : and so often as he waketh in the night, let him forth with lift vp the eyes of his minde, to behold the diuine maiesty present : let him do the same when he riseth early out of his bed, if hee passe through publike waies, casting his eyes modestly vnto the ground, let him raise vp his spirituall eyes to God : when hee hath conference with men, or is conuersant in affaires, let him fasten one eye of consideration vpon his affaires now in hand, and let him lift vp the other to God, requiring his helpe.

If he be fallen into some grieuous disease, so that hee cannot performe his accustomed taske of deuotion, let him not be grieued

ued, but in stead thereof, let him lift vp his heart to God, inuocating him, and laying before him his desires, and with this onely labour let him be content & quiet, for by so doing he shal supply other duties. Thus did the Prophet *Dauid: Thy Name (O Lord) and remembrance is in the desire of my soule: my soule hath longed for thee in the night season, and with my spirit haue I early awaked vnto thee.*

CHAP. LXXIX.

By what meanes this gift of hauing God present in our actions is to be had.

HItherto we haue considered the excellent Fruits of this diuine exercise, now it remaines that we know the meanes how this may bee attained: of the which, the first is that we craue the same of God, of whom commeth euery good & perfect gift. For as from Christ our Sauiour all

all other helpes vnto ſaluation doe proceed and come: ſo this, beſeeching him humbly by his infinite mercy, and merits of his paſſion, that we may alwaies remember him, & haue our hearts lifted vp vnto him, and there is no doubt but hee will grant our requeſts, if with aſſured faith and liuely deſire we aske this of him

Another meane to haue God preſent may bee, if wee vſe ſome ſignes: by the ſight whereof, we may bee brought to remember God: as the placing of ſome ſentence in that part of the houſe, wherein we are moſt conuerſant as thus: *Sinne not, becauſe God ſeeth thee*: Or that of the Wiſeman: *The eyes of the Lord are in euery place, beholding the good and euill*: Or that of *Dauid*, *I had euer God in my ſight*: Or that of *Tobie* to his Sonne: *All the dayes of thy life, haue God in thy minde.* By this, or anie other means to ſtirre vp the remembrance of the Diuine

uine preſence, it is helpful to our dulneſſe: and ſo much briefely of the firſt meane putting vs in minde of the diuine preſence.

The ſecond is, a daily and particular examination of our conſciences, whether or no wee ſet God preſent in our actions: this examination is often to bee had, wherin we require of our conſcience euery euening, whether we haue God preſent in our actions all the day: if wee haue ſo done, let vs giue him thankes, for it is his gift and goodneſſe, and let vs beſeech him to continue the ſame: if it bee otherwiſe, let vs bee ſorrowfull, and purpoſe to amend.

A third meanes is, to make this a matter of great care: for as hee which hath a purpoſe to build a houſe, is full of thoughts, how to bring it to paſſe: the very care thereof takes away both his ſleepe and meat: the ſame is often done about the education of chil-

children. No other waies falleth it out with him that is careful to set God euer present before the eyes of his minde.

The fourth meane, and that which is aboue all, to help to attaine this holy exercise of the presence of God, is the true loue of God: which when it hath taken root in the heart of the seruant of God, it by and stirrs him vp to direct his minde to God.

For this is the nature of Loue, to transport it self into the thing that is loued, wherby it may be vnited with it, and be made one with it. Hence it commeth to passe, that euermore we remember the thing we loue, we thinke of it, we desire it, and doe gladly receiue it according to that of our Sauiour, *Where thy treasure is, there is thy heart also.* From hence it commeth, that all the difficulty of this exercis is in the beginning, vntill the soule come vnto this great loue of God: for as

as soon as loue doth possesse the heart, there is nothing more pleasant then the preserue of God.

CHAP. LXXX.

How this exercise, and all other good and godly actions ought not to be deferred.

FIrst, that time is a thing most precious.

Secondly, for that man is not Lord of the time, and it is therefore granted him of God, to dispose well of it.

Thirdly, for that God doeth take time from them that doe neglect it.

Fourthly, for that wee ought to labour in this and other holy exercises while wee haue time.

Fiftly, how we may proceed to redeeme the time.

Of the first of these we are to consider first of all, that time is precious by that of the Angel in the 10. of the *Reuel. Time shall be*

be no more: meaning a precious opportunity of prouiding for an estate to come: which also sheweth, that God vouchsafeth vs a great grace, in granting vs this time. King *Dauid* was euer in feare of making losse of time, in that he said *Mine eyes preuent the night watches, Arise, arise quickly* (saith S. *Bernard*) *O Christian, be ashamed that the Sunne should preuent thee.* The holy men of God knowing how precious time was, and of such value that it could not bee valued, did euer frugallie spend the same. O (saith *Bernard*) *what is more deare, more to bee loued, more profitable then time? nothing more worthy, and yet nothing more contemptible.*

The daies of saluation passe away, no man perceiuing it: they fly away without hope of returne. I beseech you Brethren contemne not the time, or little houre which GOD hath giuen you. To prepare euerlasting glorie

rie is precious, that is precious a little whereof is worth great treasure: of this nature is time. Of the second, that man is Lord of the time, and that it is therefore granted him of God to dispose wel of it. Concerning earthly possessions, we cānot cal them properly ours, according to that of the Apostle, *Gal. 6. Dum tempus habemus*, while we haue time Now we are withall to consider that this *Momentum temporis*, for it is but a moment, compared to eternitie, that it is (I say) *Momentum magni momenti*, a moment of great moment, granted vs not to be wasted in vaine, much lesse in sinfull delights. A man ought not to cast his temporall goods into the sea, but to spend them in all good and godly vses, answerable to that of the fore-named Apostle, proceeding in this manner *While we haue time let vs doe good.*

The Prophet *Dauid* saith, *Dum hodie appellatur*, while it is called to

to day, *Psal.*95. In the Gospel, the kingdome of heauen is compared to certaine, which receiue their Masters Treasure vpon an account, & to occupy it vntill his comming. The time (saith S. *Hierom*) *which is bestowed vpon vnprofitable or idle delights, is lost, and doth perish as if it neuer had been.* It is reported of *Vespasiã*, that whẽ he had passed a day without benefiting others, that hee would say to his friends, *Friends, I haue lost a day.* Wherefore, seeing that time is grãted vs to dispose well of our future condition, let not any houre passe with out fruit.

Of the third, to call to mind how God will take time from them that do neglect it, we haue a manifest warrant by that in the third of the *Reuelation. If thou watch not, I will come vpon thee as a thiefe:* where God exhorteth, first to watch: secõdly, he threatneth surprising of them that are slothfull, and spoiling them of

of that which ought to be moſt precious, to wit, Time: for time is (as it were) treaſure in the houſe of a ſinner, which treaſure if wee well conſerue, wee may make an happy merchandize for the world to come: and is alſo likened to the bird, that at euery flight loſeth a feather.

Of the fourth we may conſider how we are to labour in this, & other holy exerciſes while we haue time. *Whatſoeuer thy hand is able to do* (ſaith the Wiſeman) *do it inſtantly. Ioſeph* in the ſeuen years of plenty, prouided for the yeares of dearth. *Noah* built an Arke, while the weather was faire: the wiſe Virgins prouided oile before market was done.

Of the fift, we are laſt of all to cõſider, how we may proceed to redeme the time: Time is ſaid to be captiue, when we vſe it contrarie to the minde of the giuer: but it is redeemed or ſet at libertie, when wee vſe it to fulfill his will

will, and keepe his Commandements. The meane of redeeming the time, is laid down by that of the Apoſtle, *Rom.* 6. As men haue giuen their members ſeruants to vnrighteouſnes, ſo let them giue them to be ſeruants of righteouſneſſe: of euill, let them become good: of cruell, gentle: of negligent, watchfull: in a word, to ſpend the reſt of their liues as that they may be pure and holy, that ſo at the laſt they may attain euerlaſting glory, which God grant for Chriſts ſake *Amen.*

A briefe forme of commending ones ſelfe to God.

INto the hands of thine ineffable mercy, O Lord I commend my ſoule, my body, my ſenſes my ſpeech, my counſell, my wit my thoughts, my workes, and deeds: all the neceſſities of my ſoule and body, my comming in, my going forth, my faith, and conuerſation, my courſe, and end of

of my life, the day and houre of my departure, my death, my rest, and resurrection with thy Saints and Elect for euer. *Amen.*

Lord grant mee an hatred of euils passed, a contempt of sinfull delights present, a desire of true delights for the time to come: grant me also I beseech thee the remouing of occasions of euill, the soundnesse of affection to refuse, and power to resist that my ghostly enemie, that he neuer say I haue preuailed against him.

OMnipotent and O mercifull God, which diddest adde to the life of King *Ezechiah* fifteene yeares, when hee prayed vnto: weeping thee grant me thy vnworthy seruant so much space before the day of my death, that I may bewaile all my sinnes, and by thy grace attaine remission of them by Iesus Christ our Lord, *Amen.*

Sit Laus Deo.

FINIS.

Merjell Syn 8.63.30 Bell

GODLY MEDITATIONS vpon the most HOLY SACRAMENT *Of the* LORDS SVPPER.

WITH MANY THINGS appertaining to the due receiuing *of so great a Mystery, and to* the right disposing our *selues vnto the same.*

Together with an Appendix touch*ing the Controuersie about the holy* EVCHARIST.

Also godly Meditations concerning the DIVINE PRESENCE.

By Christopher Sutton, *D. in Diuinitie. late one of the* Prebends *of the Collegiat* Church of Westminster.

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CHAP. XIII.

A spirituall complaint of the Soule

VVHat shall I doe, my sweete IESV? for two most strong Captaines doe greatly assault me, that is to say, Feare and Loue: Feare obiecteth to my minde, the highnesse of this most diuine Sacramẽt, which doth make me draw back my foot: but loue sheweth me the excellency which this admirable mysterie doth procure, and makes me that with pleasant desire I dare goe on and come into thy sight. O my Sauiour, what shall I doe? if ouercome with feare, I depart further from thy holy Table, when thou hast said: *Vnlesse yee eate the flesh of the Sonne of Man, you shall not haue life in you.*

If I be ouercome with Loue, shall I be so bold without Feare to receiue the Sacrament of so great

great a Maiesty? What then shall I doe (O my Sauiour?) I know well the one cannot please thee without the other: for seeing thou art our Father, Loue is worthily due vnto thee: and seeing thou art our Lord, Feare and Reuerence.

Wherfore I determine to giue my diligence to both, to receiue both into my company. Loue shal cause that I come often and willingly, Feare that I come reuerently, and with diligent preparation. And thou my most gentle Redeemer, seeing thou vouchsafest to inuite me so often to thy sacred feast, bring to passe that these two Captaines may not forsake me. O my heauenly father: for that thou hast bound mee with so many benefits vnto thee, and tyed me with so great bonds of loue, I beseech thee by the same Loue wherewith thou doest alwayes prosecute thy only begotten and beloued Sonne, that

that thou wilt not leaue mee so bound, but rather draw mee to thy Sonne, seeing thou hast promised it to mee by the Prophet *Osea*, when thou saist, I wil draw them vnto me with chaines of Loue. Remember also (O my blessed Sauiour) that thou hast promised this drawing, when thou saidst: *When I am lifted vp from the earth, I will draw all things vnto my selfe.* Now O Lord thou art exalted, it remaineth that thou draw my heart vnto thee: and when it cannot finde where it may rest, like the Doue, it may returne to thee the Arke of saluation. But if thou O Lord, doest not stretch forth thy hand to draw it vnto thee into the Arke, it shall stay without doores, and soone perish in the Waters: Lord Iesus receiue me in, and I shall bee safe. Say vnto my soule, I am thy saluation, *Psal.* 5. 3.

CHAP.

CHAP. XIIII.

Of renouncing dangerous impediments, which hinder the worthy Receiuing of this holy Sacrament.

THere is (saith the Wiseman) a word clothed with death, God grant that it be not found in the House of Israel. And there is too (saith the Apostle) an vnworthy receiuing of Christ vnto condemnation, 1. *Cor.* 11. 27. And God grant it bee not found amongst the Israel of Christ. That which is to some the sauour of life vnto life, and these are the worthy Receiuers: the same may bee vnto others the sauour of death vnto death: and these are the vnworthy.

What is therefore more needfull then to remoue all dangerous impediments, which may hinder the fruit and efficacie of so

so high a mistery, as to purge vs of the leauen of sinne and maliciousnesse, of all sensuall desires, faithles cogitations, impenitent affections, and all other euills whatsoeuer, which may withdraw the hart of man from God, & hinder the good of this soueraigne medicine of our soules?

The Sunne to them which are in health is pleasant and wholesome, but vnto those who are pained in the head, it falleth out to be far otherwise. A potion receiued in due season, doth helpe the Patient. The showres and dewes of heauen make the tree wel planted to prosper & fructifie: but that tree which hath some worme at the root, & doth wither vpward, doth more and more decay for all this moysture The soule rooted in faith & charity is a good Plant, whom this heauenly dew doth nourish: a corrupt conscience is that Worme which maketh the withered

thered tree to fade away so long vntill the Master of the vineyard say, Cut downe the vnprofitable Tree, Why cumbreth it the ground? Now therefore, that the faithfull Christian may be as the Tree planted by the waters side, *Psal.* 1. which shall bring foorth his fruit in due season, let him in the name of God remoue all dangerous impediments, as enuy, euil cōcupiscence, infidelity, and the like: that he eat not of this Bread, and drink not of this Cup of the Lord vnworthily.

The tenth Meditation.

CONsider that the old Israelites did not receiue Manna, so long as there remained in their houses the leauen of *Egypt*: So, so long as sinfull desires remain in our hearts, we receiue not as we ought to receiue our heauenly Manna.

2. Consider that to come vnworthily

worthily to the holy Eucharist, as without faith, without deuotion, without repentance, without reuerēce is very dangerous.

3. Consider how respective wee should bee in comming to this holy mystery, how carefull, how religious.

4. *Salomon* saith, *When thou sittest to eate with a Ruler consider diligently what is set before thee, Pro.23.1.*

5. *Abraham* when he was making his Offering to God, *Gen.* 15.11. the fowls came to hinder *Abrahams* offering, as wāde ring thoughts would do ours: *Abraham* arose & droue them away.

6. In the first of *Sam.* 21. *Abimelech* asked *Dauid* if his men were cleansed before they were permitted to eate of the shewbread.

7. God said to *Moses*, Put off thy shooes, for the place where thou standest is holy ground. *Exod.* 3.5.

The

The Fruit.

THe fruit of this Meditation is to prepare our ſelues in the beſt and moſt reuerent manner we can, that we eate not *Panem Domini contra Dominum*, the Bread of the Lord againſt the Lord, as S. *Auſten* ſpeaketh; to remoue all dangerous impediments, to be ſorry for our ſinnes paſt, and reſolue vpon amendment for the time to come.

The Soliloquie.

SEeſt thou not my ſoule, that it is thy part to come with all deuotion & attention of minde to this holy Sacrament? Remember that when God *Exo.* 19. 13. was to talke with *Moſes* vpon the Mount: how he commanded that neither man nor beaſt ſhould approach to the Mountaine, leſt *Moſes* by the ſight of

any Creature should bee disturbed: yea, that he should haue fitter opportunity of attention without distraction, the whole hill was couered with a great & darke cloud, the multitude were commanded to sanctifie themselues, yea, to wash their very cloathes.

No otherwise (my soule) doe thou, that no euil affection come with thee vnto the holy Altar, which may draw thee from Deuotion: heere God doth expect thee. Consider with thy selfe, that he can neuer be truely desired and loued of thee, vnlesse in comming to this sacred Table, thou cleane forget all earthly thinges. Heare what the kingly Prophet saith, *Psal.* 4. 5. 11. *My daughter, hearken and consider, incline thine eare Forget also thine owne people, and thy Fathers house, so shall the king haue pleasure in thy beauty, for he is thy Lord God and worship thou him.* But (O Lord)

Lord) what shall I doe to attaine this Deuotion? For my minde doth remaine so corrupt, since that generall fall of our first Father *Adam*, that oftentimes against my will, it wandreth vagrant where it should not: what shall I doe, when my infernall enemy indeuoureth by many earthly occasions, to draw me away from this heauenly Table, and to come (which is no lesse fearefull) vnworthily vnto the same. Thou seest (O mercifull Iesus,) in what state I stand, that is to say, how weake I am by nature, helpe I beseech thee, my weakenesse with thy holy grace that all defects remoued I may approach vnto thy heauenly Table, with heart and soule prepared.

CHAP. XV.

Of preparing our ſelues before wee come to the moſt holy Sacrament.

IF in our earthly affaires wee oftentimes forget heauenly, good reaſon it is that in our heauenly we ſhould much rather forget all earthly, and prepare our ſelues to this ſo ſolemne a ſeruice, which doth conſecrate man vnto God.

Chriſt ſent two of his Diſciples before to make readie the vpper roome, where hee would keepe his Maundie with his Apoſtles; our Faith and Repentance, as two meſſengers muſt prepare before the vpper roome of our ſoules.

When God appeared vnto his Seruant *Moſes* in the buſh, he willed him to put off his ſhooes

because the place was holy. The place where thou standest (saith he) is holy ground, *Exod.* 3. 5.

The Israelites keeping their Passeouer, put leauen out of their houses. Christ washeth his Disciples feet before he did eate with thē, or they with him: say *S. Peter* what hee will, we haue need to be washed. The Prophet *Dauid* saith, *I will wash my hands in innocencie, and so will goe to thine altar. Psal.* 26. 6. *Hester* comming to finde grace and fauour in the sight of *Assuerus*, first humbleth her self by fasting & prayer. *Iacob* comming for a blessing, putteth on *Esaus* garment. Wee are approaching to the Lords Altar, we are comming for a blessing: seeking fauour, what should we doe else but wash our hearts by Faith in the bloud of the Lamb, humble our soules by fasting, before we participate of the blessed Sacrament, as if wee will [illegible]

our ſelues and ſo come and take vnto vs the garment of Chriſts righteouſneſſe?

Againe, it behoueth euery one that will ſafely come to this Table of the Lord, to direct all his affections and deſires to God onely, to doe nothing, to affect nothing, but Gods pleaſure reſpected.

For him that will rightly be partakers of this holy myſtery:

1. Faith is neceſſary, wherby he beleueth remiſſion of his ſins in Chriſts merites.

2. Repentance is neceſſarie, whereby he acknowledgeth the greatneſſe of his ſinne, iudgeth himſelfe: and iudging himſelfe, he ſhall not be iudged of God.

3. Charitie is required, wherby the minde is at peace & quiet with God and men: and he that dweleth in charity (ſaith 5. *Iohn*) dwelleth in God, and God in him: dwelleth in God, what more ſecure? and God in him, what

what more sweet?

4. Attention must be had, that he be not carried away from respective deuotion: and chiefly from the meditation of Christs passion, his resurrectiō the third day, his descention into hell, his ascention vp into heauen, his glorious sitting at the right hand of God, from whence hee shall come at the end of the world, to iudge both the quicke and dead.

5. Constancie is necessary, or a resolution to bee constant, for he hath sayd, *be thou faithfull vnto death, and I will giue thee a crowne of life*, Reuel. 2. 10.

The eleuenth Meditation.

CONsider how busie and carefull *Martha* was (*Luke* 10.40.) to receiue Christ into her house, and therefore much more carefull should euery one be to receiue him into his heart.

2. Consider what reuerence

and deuotion is meete by that of the Prophet spoken of Christs entrance into heauen: *Be ye lifted vp yee euerlasting Gates, and the King of glory shall come in,* Psal. 24. 6.

3. Consider that to entertaine an earthly Prince all things are made decent and cleane.

4. Consider it was said to him that came to the marriage feast after an vnseemely manner: *Friend, how camest thou hither, & hast not on a wedding garment?* *Matt.* 22. 12.

5. Consider how the Apostle Saint *Peter* when Christ would wash his feete thought himselfe vnworthy that so great honour should be done vnto him.

The Fruits of this Meditation.

THe first is, to prepare vs with al humble reuerence, but chiefly to offer vnto God

God the sacrifice of a broken & contrite heart, that as his body was broken for vs, so should our hearts be broken by contrition for our sinnes.

2. The second is, to crie out with the Prophet; *Crea in me Domine, nouum cor*: Create in me, O Lord, a new heart.

3. The third is, to become sureueighors of our selues; and call a little consistory in our own soules.

CHAP. XVI.

A forme of confessing our sins, before we come to receiue the most holy Sacrament.

O Lord, thou art not wont to driue away sinners, but calleſt them, & conuerteſt them to thee: Thou art he that haſt ſaid, *Mat.* 11.26. *Come all that are weary & heauie loaden.*

both before and after this most holy Sacrament, to prayer, and Deuotion.

7. You must apply your selfe to meditation, and open vnto God the closet of your heart.

8. You must beare sincere affection and loue, both to God and Man.

CHAP.

CHAP. LXII.

A Dialogue of the moſt holy Communion, betweene Mundanus *and* Spiritualis: *a worldly man and a ſpirituall Man.*

Wherein is diſputed: whether it bee better often to Communicate, or abſtaine from the moſt holy Communion: how, and after what manner both may be done: that of loue and Deuotion; this of humilitie, and reuerence.

Mundanus.

I Know not truely what fruit there is by often communicating: for I ſee thee continue ſubiect vnto the ſame vices thou wert before ſubiect, to be often and threaten, and liue careleſſely as thou didſt before.

Spirit. But I know certainly that by the benefit of often communicating,

municating, I haue rooted out ſome euill manners, and vnleſſe I ſhould often Communicate, without doubt, I ſhould bee worſe and worſe, and happily at this houre I ſhould burne in hell-fire.

Mundanus. Whence knoweſt thou, that thou ſhouldeſt bee worſe and worſe?

Spirit. For that I haue experience in my ſelfe, when the time of Communicating is at hand, I bethink my ſelfe more and more carefully to abſtaine, yea, from the leaſt ſinnes. Contrary-wiſe, when the time of communicating is farther off, I am not ſo re-collected in minde, I waxe alſo faint in Deuotion, I am prone vnto vanities and trifles: and if no other profit ſhould come vnto my ſoule, that profit alone ought to be ſufficient, to moue me to frequent this diuine Sacrament.

Mund. But I feare not a little, leſt

leſt if I come too often to the Lords table, I make ſhipwracke both of loue and feare, for that is wont to fale out by too often vſe and familiaritie.

Spirit. Yea, rather the contrarie doth often fall out in this diuine dutie. For if by the often and familiar cuſtome and frequentation of the Communion, any imperfection were therein couered, there were iuſt cauſe to diminiſh our loue and feare toward him, as it commeth to paſſe in humane things: But that thing is not ſo in this holy ſeruice: For when he whom wee receiue, is a certaine infinite Sea of all perfection, by how much one vſeth this often, by ſo much the more he declareth his goodneſſe and perfections, and cauſeth that loue, feare, and reuerence towards his diuine Maieſtie, doe dayly encreaſe.

Mundan. Let it bee as it is, dayly experience teacheth, that

the often vse of a thing, although the best, doth breed contempt and loathsomenesse.

Spirit. But that is in things temporall, and in sensuall pleasures, but in spirituall delights, (as S. *Gregorie* hath well obserued) satietie doth breed a desire for then the goodnesse of them is made knowne: and therefore by how much the more they are possessed, by so much the more ardently they are desired: whence the heauenly Wisdome saith: *They which eate me do still hunger, and they which drink me doe still thirst.*

Mund. But S. *Paul* saith: *He that eateth and drinketh vnworthily, eateth and drinketh his owne damnation*, but if thou communicate often: it seemeth thou thinkest thy selfe worthy: and is not this pride? Thou also herein doest vnworthily communicate

Spirit. As if to Communicate seldome, doth make a man worthy

thy. It is not ſo: but heare me if thou calleſt him worthy whoſe perfection doth equall the worthineſſe of this Sacrament, then no creature although the holieſt can be worthy. And if ſuch worthines were abſolutely neceſſary none ſhould communicare: for that none can attaine perfection equall to the worthineſſe of this Sacrament: yet a man may in ſome ſort be ſaid to be worthy, who according to the aduice of the Apoſtle Saint *Paul*, 1. *Cor.* 11. doth examine his conſcience, and who doth and ſaith with him in the Goſpell, *Mar.* 9. 24. *I beleeue, Lord, helpe my vnbeliefe?*

Mundan. If this be ſufficient, wherefore then did certain godly men of reuerence, ſpeake ſo often of effectuall preparing themſelues as they haue done?

Spirit. Theſe of humilitie and reuerence to this holy Myſterie, haue ſpoken indeed of ſolemne

preparation (which assuredly is meet) but to the matter in question, frequenting of this holy Communion is a most ancient custome, wherwith the Church of Christ first sprang, as Saint *Luke* the Euangelist in the Acts of the Apostles sheweth.

Mund. But in the Primitiue Church the feruētnesse of Christians was great, which is not now in vs, it seemeth more safe to abstaine from often communicating, for if it be otherwise, it is in danger that we come not so disposed to Cōmunicate as wee ought for to come. The safer way, is rather to bee held, then the lesse safe.

Spirit. Yea, the selfe-same thing, for that so great desire is wanting in vs, ought to driue vs to frequent this wholesome Sacrament: For by the Benefit thereof, we may both waxe hot and be set on fire in the loue of God. For he which is cold, ought rather

rather to betake himselfe to the fire, then he which is hote. So often as one humbleth himselfe before God, and hath a firme faith in Christ, and a good intention to liue holily, it is commendable.

Mund. I haue often heard the Sacraments are instituted of Christ, as medecines, but we vse not medecines often.

Spirit. If a man were spiritually sicke but sometimes, then the argument were availeable: but whereas wee are in a quotidian of sinne, and our nature is weake: for, *the iust falleth seuen times a day* (saith the Wiseman) our nature therefore often needeth help, and so the vse of a spirituall medecine. Moreouer, whereas this Sacrament is of force to draw away euills, both present and to come; from the soule, it is better to preuent infirmitie, then to cure it once contracted. Lastly, there is a great

difference betweene corporall medicines, and this ſpirituall: for they onely put away bodily diſeaſes, and often with the euill humours take away the good alſo: but this onely bringeth to the ſoule, grace, ſtrength, and other heauenly gifts: and therefore theſe, ſeldome; this often is to be vſed. Adde, that for the moſt part, bodily medicines are bitter and loathſome, to the intent, that as ſeldome as may be we vſe them: but this is ſweet and delightfull, and therefore God would, that it be often receiued of vs.

Mundan. But thou canſt not deny, to abſtaine from the holy Communion for reuerence ſake vnto ſo great a Sacrament, to be of modeſtie, and agreeable to vertue.

Spirit. I deny not, but that to giue reuerence to it, is an action of modeſtie: yet this I ſay, that to frequent this Com-

Communion of deuotion, and desire of vniting ones selfe with Christ is a better action; because this springeth of loue, but that of feare, and it is manifest to all, that loue is better then feare: wherefore it argueth a religious minde to communicate often.

Mund. But I am vnworthy so to doe.

Spirit. Wherefore?

Mund. Because I fall daily into many sinnes.

Spirit. If sinnes detaine thee then shouldest thou neuer communicate, because thou neuer ceasest to sinne.

Mund. But communicating seldome, I haue more time to examine my selfe.

Spirit. Thou art deceiued: for seeing our nature is prone to euill, by how much the more grieuously sins raigne in it, by so much the harder they are to be gone: for a crooked tree, the longer the turning thereof is deferred

ferred, by so much the more hardly, and with greater paine it is made straight. We are as water, though it bee sometimes heate, yet naturally it will waxe cold againe: we are as an instrument which set aside it will grow out of tune againe.

Mund. I doe not well vnderstand what this my errour is: for I see daily with mine eyes, those which often communicate, to come coldly and without deuotion, and as it were, customarily to the holy Table, and no more adoe: But they which come seldome, come with farre greater deuotion and reuerence, as it seemeth to mee; wherefore it is better to communicate seldome then often.

Spirit. First, that is vntrue *Mundane*, which thou affirmest yea, rather many of them which come so seldome, come most coldly and without deuotion, without feelnig of loue, rather indeed

indeed of custome & constraint then of pious affection.

Mund. If it be better to Communicate often then seldome, how commeth it to passe that this often communicating is not praysed of some learned men?

Spirit. I never read nor heard of any learned man endued with pietie and iudgement, that euer reprehended this action, so holy so profitable, so acceptable to God: but that it is dispraysed of some carnall men, it is no marualle, it is no disgrace to the Sun though Bats and Owles cannot endure it.

Mundus. You say true: I acknowledge that it is more safe, often to strengthen the Soule with this heauenly foode, but I doe it not, least I giue occasion to the World, of whom those that often communicate, are had in derision.

Spirit. If in this matter thou wilt haue a regard of the world, then

then haſt thou not only loſt thy ſoule, but alſo thy wit. Art thou ignorant, that it is the propertie of the World to flie from all ſpirituall things, to fauour the wicked, and ſpeake euill of the good?

Mund. As long as we are in this world, we ought to frame our ſelues, and conforme our manners to the world.

Spirit. But that is manifeſt fooliſhnes. If the world be one of thy 3. capitall enemies, how maieſt thou apply thee to it, and obey the will thereof, without manifeſt and apparent ruine? Knowest thow what it is to abſtaine from the ſacred Communion, for the obloquies of the world? No other thing then to be aſhamed, and to account it a reproach, if thou art a good chriſtian, and endued with vertue; wherfore, and worthily too, may Chriſt bee aſhamed to receiue thee into heauen.

Mund. If

Mund. If I ſhould often communicate, I muſt repent often, become a good example vnto others, keepe me at home, caſt of all recreations: which were to take away all my liberty from me, and ſo I ſhould pine away, and waxe old before my time.

Spirit. Although thou communicateſt but once in a yeare: thou art bound to repent, to giue good example to others: neither art thou ignorant, how great a ſinne it is, to giue a ſcandall to others. And the often communicating, doth not take away Recreations, but doth allow them ſo they be lawfull and honeſt. In that thou ſaieſt thy libertie is taken away, it is not true: for, if thou doeſt thinke any thing forbidden, lawfull vnto thee not communicating, thou art deceiued: for whether thou cõmunicate often or ſeldome, thou art bound to abſtaine from ſins. Hee which for Recreation offendeth his

his Creator, loseth true liberty, when he maketh himselfe a seruant to sin: yea, he loseth true ioy, which springeth of a good conscience, which saith *Salomon* is a continuall feast, and in a feast there is ioy: and this the foolish world doth not vnderstand.

Mund. To the receiuing of this most holy Communion, it is required that a man be of a quiet minde, which cannot be commonly brought to passe, for the aduersities and perturbations of this life.

Spirit. Yea rather the afflictions of this life, & this wretched place of exile, ought to driue vs to communicate often. For amongst the effects of this heauenly foode, this one is mentioned, that it giueth strength in aduersity, as the Prophet signifieth, when he said: *Thou hast prepared a Table in my sight, against those that trouble mee,* Psal. 23. 5.

Mund. If

Mund. If I did perceiue, I were called of God extraordinarily to Communicate often, I would willingly obey.

Spirit. I pray when thou cõmeſt to thine ordinary prayers, when thou goeſt to Church doeſt thou perceiue thou art called of GOD extraordinarily?

Mund. No.

Spirit. Why then doeſt thou theſe things.

Mund. For that they are commanded me in the Word of God, and ſeeme to mee good things, and are laid downe as parts of Gods worſhip.

Spirit. But the holy Communion without queſtion, is a part of God his worſhip, and commanded in his Word, and is ſo profitable, as it is called of the Church, the pledge of future glory.

Mund. Howſoeuer the matter is, to ſay truth, I dare not come

admire, those which wee cannot comprehend let vs more admire. Though words bee wanting what to expresse, let not faith be wanting what to beleeue.

16. When all is done the Deuout estimation of the ancient Fathers, concerning this holy Sacrament is not ligh̄ly or loosly to bee passed ouer, whose example for piety let vs set before the eyes of our minde.

17. Not withstanding, wee looke not so much in this case what the Fathers (who were no babes) for the first sixe hundred yeeres haue determined, as what Christ saith, who is before all. But bee it, let antiquity preuaile. Which way soeuer men turne them: for these curious and needlesse disputes: sure they were not from the beginning.

18. And now a little to take a surueigh of the beginning, and progresse of the doctrin of transubstantiation, when now the enuious

enuious man watched to ſowe his tares amongſt the Wheate, which is of graines the chiefeſt: to corrupt gold, which is of mettals the pureſt: to draw away the minds o men from the pledges of their ſaluation, amongſt which, the holy Euchariſt is not the leaſt: this hee did not ſo much by oppoſition, as by ſubtile guile, ſtirringe vp curious fancies to ſeeke and ſearch out reaſons of the ſecret counſell of God, and to ſay with them in the Goſpell, *Maſter, how cameſt thou hither?* Ioh. 6. 25.

19. One *Berengarius* in the yeeare one thouſand and eight & twenty was the firſt that came vpon the ſtage to act this Tragedy, by him were kindled ſuch ſparkes as after brake out into great and fearefull flames. The matter is toſſed to and fro in the time of *Nicholas* the ſecond Biſhop of Rome. In the yeare 1040 *Berengarius* abiured his former

assertions, were his latter thoughts the wiser? this I stand not to discuss, dispute he that wil

20. The Church in the meane while, who: ought to haue followed the counsell of Saint *Paul* to *Timothy*, in suppressing questions that cause strife, did cleane contrary, in adding more and more daily a multitude of questions so long, that those sparkes kindled by *Berengarius* began to increase, and set all, as it were into a most hideous combustion.

21. An assembly of religious men came together in the Councell of *Lateran*; in this ruefull estate of things, what is done by the Councell? doth it appease debates? No. Doth it call backe this holy Institution of Christ to the ancient practise? It endeuoured nothing lesse: onely it promulgates a new and vnheard of doctrine of Transubstantiation: and why might not the Councel establish the word *Transubstantiation*,

tiation, as wel as the first Councel of Nice, did the word, ὁμοούσιος. The first Councell of Ephesus, the word; θεοτόκος: which both were establisshed by Councels, and after receiued of the Christian world? There was neither the same authority to decree, nor the necessity of doctrine to bee decreed in this, as was in the two before named Councells: what did not time decay? *atas parentum, &c.*

22. After this, the question comes to be handled by the master of the Sentences, whom the Schoole Diuines doe follow: is the controuersie appeased? Disputed it is too and fro by many subtilties. Here the multitude of questions is able to confound the Reader, and the diuers turnings & windings able to bring the happiest wit into a Labyrinth. At one time the doubt is about the power of God: at another, about his will. Now, of the

exiſting of ſubſtance with accidents: then, of accidents without a ſubſtance. Sometime, of annihilating of former natures: ſomtimes, of tranſ-elementing the ſame. In this Chaos there is nothing found certaine, ſaue that vncertaine dreame of Tranſubſtantiation.

23. Whether or no this were pleaſing to that bleſſed Spirit, who willeth vs to bee wiſe vnto ſobriety, let all men iudge.

24. The Bethſhemites of whom wee read in 1 *King.6.* were happy in enioying the preſence of the Arke of God, but falling to be curious, by prying into it, they ſuffered iuſt puniſhment for their curioſity. The Church of Rome was happy while it enioyed the preſence of this holy miſtery (had it known her owne happineſſe) when for a thouſand yeeres together, there was neuer heard of the name of *Vbiquitary*, *Sacramentarie*, or the like:

like: no diuision of the East against the West Church, or of the West against the East: all agreed about the truth of this holy Mysterie: but when once men would presse into depths inaccessible; rend away the veile, and intrude themselues into the holy of holies: good Lord, with what a spirit of giddinesse were they whirled to and fro, as hee of whom the Comicall Poet maketh mention, which way to betake him he knew not. This it is to runne into needlesse mazes.

25. To get credit to this Newfound Doctrine before mentioned, miracles are reported; but what ones I pray you? Not those of Saint *Cyprian*, or *Nazianzene*, or *Optatus Melenitanus:* or euen of *Surius* himselfe, which were to set forth the dignity of this Sacrament: this had beene tollerable, and not mentioned of the Fathers without cause: but mi-

miracles (I say) are reported (or rather (indeede) fained) to confirme men, yea to seduce men, were they ouer credulous by this meane in this Doctrine of Transubstantiation, which was no way allowable, for GOD stands not in need of these.

26. To conclude the whole proceedings, and tumultuous differences raised concerning the question of the holy Eucharist: in briefe, let this suffice men obseruing no meane, about the meane and manner of Christs presence in the Sacrament: that they haue done much hurt by their boldnesse and curiosity, it appeares more clearely then the noone light.

27. In this meane space, all things now tossed & turmoiled, there arise vpon the cleane contrary part a kinde of men prone and apt, not so much to the alteration, as in deed to the vtter ruinating of thinges: into which kinde

kinde of men, it were to bee wiſhed, that the Common-wealth: yea, the church of Chriſt had neuer fallen : Men that haue not any thing of true religion, but only a bare outward ſhew : men that are wont to account it great piety to cenſure others to be impious: theſe are thoſe that vnder a pretence of auoiding ſuperſtition wil obſerue in a manner, no pious duties of true Religion : & eſpecially in celebrating the Lords Supper after a rude and vnmannerly manner, they neglect all deuotion : is the communion celebrated well? a badge it is of our profeſſion, a familiar aſſembly of gueſts, a remembrance of ſome what paſſed : Take yee, eate ye, ſit yee, ſtand yee : there is no other geſture required, then what is vſed at publike meetings, what neede any mention of the body of Chriſt which was broken and giuen for vs, of the bloud of Chriſt that was ſhed

for vs? Take yee, eate ye drinke ye. O blessed *Paul*. if thou didst liue, thou wouldst tell these men, they ought vpon feare of iudgement to discerne the Lords body.

28. Was there a punishment inflicted vpon him that would make the Law of *Moses* of none effect, and shall hee goe without punishment that would make this diuine institution of the Son of God of none effect? The irreligious opinion of these men with whom nothing is true but in opinions, whom nothing can please but their owne fantasies: with whom nothing is founde but in shew: the assertions, yea the worst of these mens assertions, our Aduersaries of the Church of Rome doe often but vniustly, terme our Axiomes, or principall points of our Religion, whatsoeuer any bold spirited man, whatsoeuer any vnlearned, whatsoeuer any lesse godly, shall set

set a broach, either against Faith, or good manners, appertaining to the holy Sacrament, wee straight are censured and condemned (without al Christian charity) of heresie, and as the Authors and defendors of such impieties.

29. Wherefor, they are in this case to be requested, that at last they would see and consider our reuerēt respect had towards this holy mystery, agreeable to antiquity: we doe confesse with all good conscience, that the worthines of this Sacrament, is greater then either the force of any mans wit, or copiousnes of his eloquence, is able to expresse, for conceiue.

30. And here we cannot but maruell, and desire to maruell, that Cardinal *Bellarmine*, doth so lightly passe ouer the words of *Caluin* mentioned of him, as it were by chance: I am not ashamed (saith the same *Caluin*) to

acknowledge mine ignorance in this Mystery.

31. Wel saith *Fulgentius* against the Arians, true faith hath neuer superfluous, but it euer had and hath iust reasons. So also S. *Cyrill* Mysteries are offered to beleeuers, not to questioners.

32. Albeit then the manner bee not of vs ouer curiously inquired, or searched after, yet the same presence of Christ is acknowledged, which Christ himselfe would haue to be acknowledged: we say with S. *Ambrose*, that there is not taken from bread the substance therof, but that there is adioined the grace of Christ body, after a manner ineffable.

33. It was no other but a shadow of this benefit, that was of old giuen to the Iewes in the ark of the Couenant, & yet *Salomon* did so admire it, as that he said *And is it credible that God should dwell with men?* 1 King. 8. 27.

34. We

34. We often maruell and condemne the Iewes, that hauing Christ amongst them, they did not acknowledge, and receiue him in that manner thy ought to haue done: let vs consider Christ among vs, and inuert that saying of the Husbandmē. This is the heire, let vs take him, receiue him, beleeue in him, and the inheritance shall be ours.

35. Last of all, concerning the controuersie about the holy Eucharist, between two extreames (whereof we haue heard) let vs imbrace the meane, let vs with a sincere Faith apprehend the truth, apprehending, let vs keepe it: keeping, let vs adorne it with godly manners.

36. And now to draw in, as it were, the sailes of this admonition, (godly Reader) seeing that this Diuine Institution was left by our gracious redeemer, both for the inward peace of the soule, & outward of the Church: who

who can sufficiently lament to see the dissention, that hath miserably diuided the Christian world, & discord that hath risen about the same? Let vs call to minde, that God is not the God of dissention but the God of peace. Let vs al forbeare on both sides, needlesse and vnprofitable disputes. Vnles thou Lord hadst said it: *This is my body, this is my blood* who would haue beleeued it? Vnles thou hadst said, O holy Christ, *Take, eate Drinke yee all of this*, who durst haue touched it? who would haue approached to so heauenly a repast, hadst thou not commanded it *hoc facite, doe ye this*, but thou commanding, who would not ioyfully come and communicate?

37. Let vs then hold captiue humane reason and prepare our selues vnto the fruite of this Heauenly *Manna*. Vnnecessarie Disputes bring small profit: we may with greater benefit wonder

der, then argue. Then are the workes of God moſt truely conceiued, when they are deuoutly admired.

The Peroration, or ſumming vp by Prayer, the Admonition about the controuerſie.

1. GOd, of his mercy grant, that this excellent league of loue and charitie, left by the Sauiour of the World to his Church, and commended vnto vs by the loue of him who loued vs, and gaue himſelfe for vs: God graut (I ſay) that all contentions laid aſleepe, we may on al parts accord about this league of loue, and let men and Angels ſay, *Amen.*

2. Great differences, acute diſputes, haue long ſince been had; in the meane ſpace (mercifull Lord) what barrenneſſe of pietie is there found? Many are become weary with ſtriuing: ſome, euen with looking on, and beholding them

them that striue: a third sort, in hearing and reading distractions on diuers parts: most (which is to bee lamented) are slow and frozen in pietie.

3. The Question about the Sacrament, hath now many yeeres been controuersed in the Church. The Authors of Sects and Heresies, as the Anabaptists and Arrians, and such like, they are neither orthodoxall, nor of this house with vs, but this vnnaturall strife is Domesticall, which God cease.

4. Now whereas wee see no end of contending, and small hope in regard o men, of euer seeing an end to contention, let vs all ioyntly beseech our heauenly Father, that in seeking peace wee may goe one before another, that all being carefull to attaine Christian vnitie, and carefull of our own saluation, wee may glorifie our Father in heauen.

5. Let

5. Let the laſt neceſſitie finde vs ready, which will ſurpriſe them that are vnready: let our vncertaine end ſtrike into vs a certaine fore-ſight of our end, which according to the Wiſeman, we ſhould remember, and let enmitie paſſe. Future bleſſednesſe, attained it may be: for the excellencie thereof, rightly conceiued it cannot be. In ſeking ſo great a good, the beſt meane is. to obſerue no meane.

6. To draw to an end, although in regard of the continuance of the before-named bleſſednesſe, there be no end. Let vs euerie one diſpoſe himſelfe vnto that day which doth aſſigne to euery one his eternall manſion, where there ſhall be no more Night, where there ſhall need no light of the Candel, nay of the Sunne: where the Lambe is the lambe, in that bleſſed viſion of the Lord Ieſus; vnto which let vs according to the counſel of the